

THE CHRISTIAN CENTURY

NOT till the overburdened shall be able to see that happiness, restfulness and contentment lie not in conditions but in the desires of one's own heart—in the practice of that simplicity which is the central note in the teaching of Jesus and the beauty and strength of Christianity, will they find a new world in the midst of daily struggle. With these principles governing life, it is surprising to find how many things we do not want in order to be happy. Happiness does not depend on an earthly income but on a heavenly endowment. Let no one grow discontented over the little he may possess, but seek that which has real and permanent value.—*The Standard.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

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Monday of the week of publication.

THE CHICAGO CHURCHES.

There were six additions at Hyde Park
last Sunday, including Prof. E. A. Ott and
family, and Mr. F. N. Otsuka, who is plan-
ning to return to his native land, Japan,
to do missionary work. The ladies serve
luncheon every Wednesday noon at the
church and will do so through the summer.
Dr. C. C. Drummond, who is home from
India on a furlough, will spend a month

in Chicago taking post-graduate studies in
medicine.

The short meeting at Douglas Park con-
ducted by Evangelists Marshall and Beyer
closed last Sunday night. There were ten
confessions in the meeting.

At the Englewood church Children's day
was observed last Sunday. In the morning
the young men's chorus choir sang and the
new officers of the Christian Endeavor So-
ciety were installed with an address by
the pastor.

There have been three additions at Jack-
son boulevard church since the last report.
Nell Beebe, leader of the Bible study class,
was drowned last week at Lake Geneva.

On Friday evening of next week, June
22, Mr. M. O. Naramore will give an illus-
trated (stereopticon) lecture in the Engle-
wood church, on "William Ewart Glad-
stone," England's favorite son. Mrs. Stella
Naramore will sing old English songs. Ad-
mission free, with a collection.

The quarterly convention of the Chicago
district of the Christian Women's Board
of Missions met at 10 o'clock Thursday,
June 7, with the First Christian church on
Grand boulevard and 47th street. In spite
of threatening weather in the early morn-
ing the attendance was good and nearly
all of the auxiliaries were well represented.
At the morning session, which was pre-
sided over by the president, Mrs. Mary A.
Agnew, Mrs. James Dawson led the devo-
tional service in a study of the 96th psalm.
The chief feature of the session was an
address by Miss Clara B. Griffin on "The
Young People's Work." After a solo, the
election and installation of officers was held,
all the former officers being re-elected.
Mrs. Mary A. Agnew was chosen president;
Mrs. Carrie V. Gray, vice president; Mrs.
Ella C. Norman, secretary; Mrs. Mary
Lloyd, treasurer. The officers were installed
in a beautiful and appropriate service with
an address by Miss Annie E. Davidson, the
state president.

After a delightful luncheon and social
hour the afternoon session met at 2 p. m.
Mrs. Mary Lloyd was in charge of the de-
votional service. This was followed by an
excellent address by the state president,
Miss Annie E. Davidson, who spoke inter-
estingly on "Our Centennial." After a solo

by Mrs. Ella C. Norman, Mrs. Mary Mary
led in a most helpful vesper service which
made a fitting close to a very successful
convention.

Among the visitors was Miss Lura V.
Thompson, the enthusiastic state secretary.
Dr. Mary Longdon and E. E. Faris, returned
missionaries. The pastors of the city were
represented by Parker Stockdale, W. F.
Shaw, Guy Hoover, W. F. Rothenburger, A.
W. Fortune, A. T. Campbell, R. L. Hand-
ley, H. L. Willett. Evangelist J. W. Mar-
shall and wife were present also.

Under the direction of Mrs. H. M. Hudson,
president of the First Church auxiliary, and
Mrs. J. R. Simpson, chairman of the enter-
tainment committee, the reception given the
visiting delegates was most cordial and hos-
pitable. "The program was most interest-
ing and helpful," writes Mrs. Grace W.
Stover, "and may God's richest blessing rest
with the ladies as they assume their duties
for another year. May they find much
pleasure from what may seem arduous
duties."

The quarterly rally of the C. C. C. C. C.
E. Union was held last Thursday, June 7,
with the First Christian church on Grand
boulevard and 47th street. A large number
of the Endeavorers gathered for a dainty
luncheon together at 6:30 p. m. After a
pleasant social hour the evening meeting
began at 7:45 p. m. The president of the
Union, Miss Mae Holmes, presided. After
a song service W. F. Rothenburger, pastor
of the Irving Park church, directed the de-
votional service. Theodore and Frank Van
Etten played a pleasing duet on the cornet
and violin. Miss Arlene Dux and Miss May
Hicks sang very acceptably. The address
of the evening was delivered by A. W. For-
tune, now pastor of the Garfield Boulevard
church. His subject was "A Revival in
Christian Endeavor." His address was a
clear and thoughtful study of the present
condition of the Christian Endeavor move-
ment and an optimistic prediction of a re-
vival of Christian Endeavor life and ac-
tivity.

Some pleasantry in the meeting was oc-
casioned by the announcement that Vice
President H. F. Fetzer had taken unto him-
self a homekeeper. A motion was passed
to send telegraphic greetings from the rally
to the bride and groom.

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The Christian Century

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CHICAGO, ILL., JUNE 14, 1906.

No. 24.

EVENTS OF THE WEEK

A pure food bill will be passed at this session of Congress. Speaker Cannon is not opposed to its consideration, and a majority of the House favor such legislation. If necessary a rule will be brought in assigning it

Bills In Congress.

a day and limiting debate. The immigration bill also will be thrashed out in the House before adjournment, but will meet more opposition than will the pure food bill. Both measures occupy the same position upon the calendar and are privileged to be called up when the House is not engaged upon an appropriation bill or in the consideration of conference reports. The railroad rate bill was sent back to conference by the Senate yesterday, the old conferees being reappointed, with instructions to insist upon the Senate amendments.

Both Senate and House have now passed the Niagara Falls preservation bill, and the result is in some ways better than could have been anticipated at the start. When the movement for this legislation began it was feared that the water now being taken from the falls had passed irrevocably into private hands and that the best that could be done was to protect the falls against future exploitation. But Congress has legislated on the principle that the New York State franchises are utterly invalid. It holds that Niagara river is to be classified as a navigable stream and moreover as a boundary stream, and that these facts bring it exclusively under federal jurisdiction. No one contemplates driving out the power plant men to their financial ruin, but they are served with full notice that they are now using the water at their peril. In addition to this they are notified that in the future they cannot expect to get any permits for further power development from the government except such as are revocable at will.

The presence abroad of John D. Rockefeller is attracting not a little attention on both sides of the Atlantic. At present he and his wife are in Compiegne, France, visiting in the chateau of Professor Strong, son-in-law of Mr. Rockefeller. Across the channel Mr. and Mrs. Nicholas Longworth are receiving their due of homage in England. They traveled from Southampton to London in the private car of the Prince of Wales and were met at the London station by a throng of people eager to get a glimpse of President Roosevelt's daughter.

Judge Alfred W. Benson was appointed United States Senator from Kansas to succeed Joseph R. Burton. He has accepted the appointment and will leave immediately for Washington. It is stated that F. D. Coburn, who declined the appointment suggested to Gov. Hoch the name of Judge Benson. Governor Warfield has appointed Will-

iam Pinkney Whyte, the noted lawyer and former governor and United States Senator, to fill the vacancy caused by the death of United States Senator Gorman. Mr. Whyte will serve until the next legislature meets in January, 1908, when it will not only elect a successor to Gorman, but also a senator to fill out his unexpired term until March, 1909, when the new senator's term begins.

Charges of official misconduct against William Travers Jerome of New York have been filed in the executive cham-

Removal of Jerome Is Asked

ber at Albany by five citizens who declare that Mr. Jerome's continuance in the office of district attorney is a public scandal and a menace to good government, and ask that he be dismissed. The signers of the document are Chapman Dwight, a retired stockbroker; Edward P. White, a member of the produce exchange; ex-Congressman Robert Baker of Brooklyn; Joseph C. Hurley, secretary of the Standard Finance Company; William N. Amory, a lawyer and formerly secretary of the Third Avenue Railroad Company.

If the governor decides to entertain the charges a copy of them will be served at once upon Mr. Jerome. Then a commissioner will be appointed to take the testimony of the many witnesses whom the accusers say they are able to produce.

Open mutiny has broken out in the Fletz regiment of infantry at Poltava, in South Russia, over the failure of the mili-

Mutiny in Russia.

tary authorities to redeem their pledges regarding the amelioration of service conditions, made as a result of last fall's revolt. The mutiny threatens to spread to the rest of the garrison. The police and a small force of loyal Cossacks are utterly unable to cope with the mutineers, who are armed with rifles and have a supply of ball cartridges. The rebels left their barracks in a body Sunday afternoon and held a meeting in the public square, at which delegates from the Sesky regiment of infantry and the artillery brigade promised that those forces would join in the mutiny.

Robert A. Grannis and Dr. Walter R. Gillette, former vice presidents of the Mutual Life Insurance company, were indicted by the special

Insurance Indictments.

grand jury which has been investigating the insurance cases. Then the grand jury was discharged. No indictments were filed against any other official of the Mutual. These are the first indictments returned against any one of the insurance officials. It was pointed out in a presentment filed by the grand jury that only one phase of the Mutual management had been investigated, and it is known that there is still much to be investigated in the affairs of the Mutual. There is no prospect of Grannis or Gillette being tried until fall. In the meantime the insurance investigation will be

at a standstill, at least until August, as Mr. Jerome is going to take a vacation. Gillette was held in \$10,000 bail and Grannis in \$5,000 bail. Both had bondsmen ready and were not put to much bother. They had been notified that they had been indicted, and appeared in court with their lawyers.

The majority and minority reports of the committee on privileges and elections in the case of Senator Reed Smoot of Utah were presented Monday in the senate, the former by Senator

Report on

Smoot Case.

Burrows, declaring that Mr. Smoot is not entitled to his seat, and the latter by Senator Foraker, taking the opposite view. At the same time Senator Bailey, who is a member of the committee, stated that while he concurred in the views of the majority that Mr. Smoot is not entitled to his seat, he was of the opinion that "Mr. Smoot could not be deprived of his seat under the constitution except by a resolution of expulsion." The majority report says it is shown beyond reasonable doubt that the leaders of the Mormon church seek to inculcate a belief in the divine origin of polygamy and instances of plural marriages since the church manifesto by members of the Mormon church are cited. That Reed Smoot possesses all the qualities prescribed by the constitution to make him eligible to a seat in the senate, and that the regularity of his election is not questioned is the conclusion reached by the minority of the senate committee.

Notwithstanding the repeated official denials, the rumors of the ill-health of the pope have been confirmed. His weakness is extreme and the chief physician of the Vatican, Dr. Lapponi, has recommended

Briefs.

for the pope a special regimen, declaring that this should be strictly adhered to and prophesying bad consequences if he should not obey.—Agreements to end the coal strike in Indiana and the Southwest were practically reached by conferences of miners and operators at Terre Haute and Kansas City. No agreement was reached by the joint conference at Columbus, Ohio, and the strike in that state will go on indefinitely.—Joseph A. Miller, manager of the Toledo Ice and Fuel Company, was convicted in Toledo of combining with other ice dealers in restraint of trade.—Richard John Seddon, prime minister of New Zealand, died from heart failure aboard the steamer Owestry Grange, on which he had embarked to return to New Zealand from Australia. The steamer put back into Sydney. Mr. Seddon was 61 years of age. Mr. Seddon's death was wholly unexpected. He had been in Australia since the middle of May.—The State capitol of Louisiana was burned Friday, with no insurance.

Thirty-five thousand Christian Scientists last Sunday assisted in the dedication of the new \$2,000,000 Mother Church in Boston, six services being held, at every one of which the edifice, which seats 5,000, was crowded to the doors.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE DEVIL'S WORKING HYPOTHESIS.

Scientific men have what they call working hypotheses, by which is meant practical theories to work by and a ground work of principle to guide them in the explanation of facts and phenomena discovered or to be discovered. Satan is scientific and has his working theory of human nature, which from the satanic point of view explains the facts. Job's Satan, in the prose introduction to the drama, propounds a philosophy of human action, hit upon by Goethe's Mephistopheles in modern times, viz.: every man has his price. "Does Job serve God for naught?" Is the pious patriarch quite disinterested, quite unselfish in this devotion of his? Say, Jehovah, do you not make it worth the old man's while to be righteous? See the dividends and ducats in the superfine purity of this Jehovahist devotee, see the flocks and herds, the pastures and palaces, he is the richest man in the east. I, Satan, will engage to be good if you will pay me as much as you pay him. The wickedest man in the country would turn pious if you paid him as much interest on the investment as you pay Job. No wonder he's good; it pays. With this Satanic vernacular worn smooth by his minions, we are exceedingly familiar. An unbelieving cynic wagged his head down the street the other day, toward several large churches, and said to a young man, a member of one of them: "The people go to these places for what they can get out of it." Another of the lineal descendants of Job's Satan said of a minister recently: "He's paid two thousand a year for keeping out of liquor saloons and gambling halls." "Preachers live decently before men, because if they don't they will lose their jobs." The ecclesiastical calling is a profession like medicine and the law. Preachers preach for money and men go to church as an investment in respectability to help them in their business."

So Satan puts his thesis concerning human nature in the form of a sneer. He insinuates that human nature is absolutely and incurably selfish and is incapable of responding to higher motives than those that center in self. Job, like all the rest, has his price, except in his case, and similar cases, the price is higher, and the method of purchase a little more indirect. You can buy all men, according to the working hypothesis of Satan, but you can not buy them all at the same price, or in the same way. That is the assumption of American graft, and it has been the assumption of the Satanic administration of things from the beginning, and is repeated today by the sons of Satan, with more confidence and greater plausibility than in the time of Job.

To thoughtful men, however, who have any righteousness themselves, or appreciation of righteousness, this Satanic theory of human action, as a universal proposition, is an outrageous slander on the moral integrity of the race, a devil's libel on the good men of the world. For when you hear a man assert that every man has his price, it proves two things with the clearness and certainty of a mathematical demonstration, viz.: he

musters with Satan's gang and has his price. If I were to say there are no honest men, and every man will sell if he gets his price, all in the world such an assertion would prove, would be that I am not honest, and would sell if I could get my price. When a man undertakes to give the human race away by such a declaration, the only thing he actually succeeds in doing is in giving himself away. He throws no light on my moral condition, but he does throw light on his own. When David said in his haste, that all men were liars, the haste of the proposition was the only thing that saved David himself from being a liar. If I aver that preachers are professionals who preach for money, and people who go to church are cupboard lovers, who seek temporal ends by professions of piety, I demonstrate to a dead certainty my own incapability of doing a disinterested deed or comprehending an unselfish motive. That is all.

J. J. H.

QUESTIONS AND ANSWERS.

Does the Bible teach that all members of the human family are children of God, irrespective of their moral and spiritual condition?

Champaign, Ill.

Yes. But it also teaches that only those who claim the rights and privileges of sonship to God ever have the joy or blessing of that relationship. Sons they are, but sons who are content to dwell in the far country.

Please explain Matt. 11:11. Why, if John the Baptist was as great as any yet born should he be least in the Kingdom of Heaven?

L. B. G.

This is Christ's forcible manner of impressing the importance of the new estate of righteousness which he was bringing near. Even the greatest of past generations failed to compare in privilege and opportunity with those who were but obscure in the Kingdom.

Which is the best Bible dictionary?

Reader.

Of the many now on the market two have the leading places: Hastings' Bible Dictionary (4 vols. Scribner, \$6 per vol.), and the Encyclopaedia Biblica (4 vols. Macmillan, \$6 per vol.). Of these we prefer Hastings for general use. A more popular work is the Bible Encyclopedia, edited by Fallows, Zenos and Willett (2 vols., the Howard-Severance Company, \$3 per vol.).

What is the meaning of the expression, "Lord of Sabaoth," so frequently used in the Bible?

C. B. G.

Galesburg, Ill.

The word "Lord" usually represents the Hebrew word Jahveh, or Jehovah. "Sabaoth" means hosts, or armies. "Jehovah of hosts" was the name for God used by Israel during the warlike age, and poetically long afterward. The "hosts" might be understood to be the celestial armies, but more probably the fighting forces of Israel, of whom Jehovah was the commander.

Where sin has been committed is it necessary to make public confession of it

in order to obtain forgiveness? See James 5:16.

If the sin has been publicly committed, or is generally known, an open confession is often the only means of assurance that penitence is sincere. In other cases public confession would do no good and might result in serious trouble to others. The pernicious doctrine of auricular confession is based on the text cited, but that text merely refers to the necessity of confession to those we have wronged and promise of amendment.

Are the four Gospels arranged in the order in which they were written? If not, why not, and what is their true order?

Student.

Des Moines, Iowa.

The Gospels are not arranged in chronological order. This is likewise true of other portions of the Bible, such as Paul's epistles and the prophetic books. The reason is to be found in the lack of knowledge as to the true order at the time when the various books were put into the collection of Scripture, or indifference to the question. Biblical scholars put the gospels in the order Mark, Matthew, Luke and John. They are so arranged in the "Twentieth Century New Testament."

Is it necessary that a minister should be ordained? What is the custom among the Disciples?

C. G. R.

Cincinnati.

It is not so much a matter of legal necessity as of good order and propriety that makes advisable the ordination of minister. The Disciples have never insisted upon it, but the practice is rightly coming into more general observance. It confers no new power upon a man, but it registers the solemn benediction of his life to the greatest work in the world, and it makes known the fact that the church where he holds his membership and those of his brother ministers who have part in the service, have satisfied themselves that he is entitled to this public recognition as a minister of Christ.

LITERARY NOTES.

Two of the articles in the June number of Religious Education would alone make profitable a year's subscription. They are, "The Denominational College and the State University," by Wallace U. Stearns, and "Sunday School Hymns and Religious Education," by Rev. W. P. Merrill.

One of the new enterprises of the United Society of Christian Endeavor is the promotion of the study of Esperanto, the new universal language. Lessons are given in the Christian Endeavor World in the hope that the Endeavorers of all lands may come to possess "one speech and one language."

A fragment of a lost gospel has been discovered by Dr. B. P. Grenfell and Dr. A. S. Hunt, on the site of Oxyrhynchus, in South Egypt. It is a tiny piece of vellum, perforated by worms and yellowed by sixteen centuries, but still perfectly legible, and is at present at Queen's College, Oxford. To a visitor, who examined the MS, Dr. Grenfell said:

"It is certainly no part of an extant gospel, but its theological value I must leave to theologians. It is unusually well

written from a literary point of view. There are some three hundred words on a page.

"It begins in the middle of a speech. Jesus and his disciples have entered the temple and have met the Pharisee, who rebukes them for omitting to go through some elaborate ceremonial of ablution. Jesus asks what the Pharisee has done, and the reply describes the process of purification minutely.

"This is deeply interesting to us, for no ceremony as the Pharisee describes.

"Then follows a powerful and eloquent denunciation by Jesus of mere outward purification. He says that he and his disciples have been purified with the 'living water' or 'water of life.' Another new point brought out by the fragment is the first mention of a portion of the temple called the 'Hagneuterion,' or place of purification. This, too, has never been spoken of before, so far as is known."

Oxyrhynchus had once monasteries, with 4,000 monks, and Dr. Grenfell and Dr. Hunt have been working in mounds which were once the dust-heaps of the city.

MEN OF NOTE.

Mr. Bliss Perry, editor of the *Atlantic Monthly*, has been elected professor of English literature in Harvard University. The chair was held before him by Ticknor, Longfellow and Lowell.

Rev. Hugh Black, the pastor of St. George's Church in Edinburgh and an author of wide note, has accepted the professorship of homiletics in Union Theological Seminary.

Rev. J. H. Jowett, the gifted successor of Dr. Dale in the pastorate of Carr's Lane Congregational Church, Birmingham, England, has declined the call of Christ Church, Westminster Bridge London, to succeed Rev. F. B. Meyer, who has resigned to give his time to more general work.

Rev. W. J. Dawson, who has conducted evangelistic services in various American cities under the direction of the Congregational committee, has just left England, whither he returned for his family, and will make his future residence in the United States.

Prof. W. M. Ramsey, of Aberdeen, has been awarded the Victoria Research Medal by the Royal Geographical Society of Great Britain for researches in Asia Minor during the past year. He is the author of the well-known volume, "St. Paul the Traveler and the Roman Citizen," "The Church in the Roman Empire," etc.

The June number of *Religious Education* contains some interesting articles, one in particular on "The Moral and Ethical Influence of the Public School Teacher," by Professor Dutton, will arouse discussion. An experiment in religious day

schools is also described and an account given of the introduction of a graded curriculum in the Sunday schools. Other contributions are by Dr. William P. Merrill, Dr. Waldo S. Pratt, Dr. Wallace N. Stearns, Dr. Austen K. de Blois.

The *Christian Courier*, in an admirable editorial on "Biblical Criticism—Should It Alarm Us?" has this, among other good things, to say:

"There is then nothing in the higher criticism to affright us, and nothing in the higher critic to ostracise him unless he shall put it there. Every one who studies the Bible after the directions given in Milligan's 'Reason and Revelation' referred to above is, to that extent, a higher critic. Those who are so classed only go deeper and further into their inquiries than the average student of the Bible. Let us not then get scared because some of these men say they have found evidence that conflicts with our long cherished notions about who was the writer of some of these old documents, and the time when they were written. What do they say of him of whom and for whom it was all written? How do they regard him and his gospel? These are the vital questions and the only ones which seriously concern us. Above all, let us judge righteously and in love."

Among the New Books

Uncle William. By Jennette Lee. Published by the Century Co., New York. 289 pages. \$1.00.

A delightfully quaint and eccentric old sea captain living on the shore of Nova Scotia. He loved the sea and the wide stretches of uninterrupted solitude which he enjoyed with Juno, the cat, and an occasional visitor whom he entertained with the clam chowder for which he was famous. Yes, he allowed he was shiftless, but he liked to be comfortable.

A tender little love story of his own, told in a few words, and another which he was helpful in bringing to a happy consummation give added interest to the book, of which, however, Uncle William is the chief attraction.

What a Young Boy Ought to Know. Revised Edition, by Sylvanus Stall, D. D. 193 pp., cloth, \$1.00, net. Vir Publishing Co., Philadelphia, Pa.

This is the revised edition of a little book that is just what its title indicates. In his "Foreword to Parents" the author clearly sets forth the fact that this information concerning the origin of life previous authority gives details of such a should always reach the child through its parents. Realizing how few parents know how to present this difficult and delicate subject in a pure and proper manner to the mind of an inquiring child the author sets forth the entire subject in such a form that parents may present the thought in their own language, read suitable parts, or place the little book in the hands of the growing boy as the judgment of the parent may determine.

The Victory of Faith, Sermons and Addresses. By E. L. Powell. Christian Publishing Co. Price, \$1.00.

Those who have listened to the author as he proclaimed his message to great audiences, "painted in all the glorious color of burning passion," may at first experi-

ence a sense of disappointment on the opening this volume of helpful and stimulating sermons and addresses. But a careful perusal of "Missions: The Crowned Glory of the Century," "Your Own or Another's—Which?" "The Castaway," "Was the Idea of Our Fathers Practicable?" or any other three or four one might select, he feels that a distinct service has been rendered by giving them permanent form so that a larger audience can enjoy them.

The author wastes but little time with externalities. He is seeking for the vital and essential truth of the gospel, applying it to the needs of the individual, the family and the state. There is a note of optimism and victory running throughout the entire volume. Historical criticism and church federation have no terror for him. He believes in the triumph of the truth. He is little concerned with abstract propositions about religion, but puts himself in line with modern religious thought when he affirms: That to "live the Christ life is to verify the Christ experience—the reality of the spiritual world." Be pure and you shall know that there is purity. Be true and you shall know that there is truth. . . . What is the aim of your demand for proofs? Is it simple mental satisfaction? Then it is not worth while. Is it that your life may be glorified by worship, service and sacrifice? Then the very longing itself will prove a pathway to light."

We bespeak for it a wide reading among thoughtful and cultivated people.

G.

Jesus Christ, the Divine Man, His Life and Times. By J. T. Vallings, M. A. Fleming H. Revell Co., Chicago. Pages, 226. Price, 75 cents, postpaid.

This is another volume of the "Men of the Bible" series edited by Rev. J. S. Excell, in which volumes appear by such

well known English theologians as Farrar, Driver, Rawlinson and Cheyne. But this volume lacks the depth of insight and the freshness and charm that characterize the writings of the writers mentioned. There is nothing strikingly new in the matter nor in the manner of treatment, although the author professes to treat his subject "with special relation to missionary work and the contact of Christianity with non-Christian religions."

He lays special emphasis upon the divine side of the life of Jesus, as may be seen by the chapter headings—"The Divine Infant," "The Divine Youth," "The Divine Galilean," "The Divine Moralism," "The Divine Missionary." It would be classed as conservative in theology.

Normal, Ill. R. H. Newton.

We have received from the American Tract Society, 150 Nassau street, New York, a cloth bound book entitled "The Good News in Story and Song," containing the entire New Testament and familiar hymns and tunes with selections and forms. Ten thousand copies were printed last October, ten thousand more in February and in April an edition of one hundred thousand was printed. The price of the book, single copy, is twenty-five cents, postpaid, and is a marvel of cheapness. It is not printed for profit, but all proceeds from the sale of the book will be devoted to its further circulation. Unfortunately for its use among a large number of Christians, the Lord's Day service and Sunday school are referred to as Sabbath service and Sabbath school.

W. J. Hudspeth, corresponding secretary, is arranging for a special car for all who expect to attend the Buffalo convention from southern Kentucky. For further information he may be addressed at Hopkinsville.

Reorganization of Christian Education

George A. Miller*

Christian education, strictly speaking, is the foundation of all education. Christianity is the underlying principle of the educational forces of modern civilization. This is, therefore, of vast importance, and should interest all classes of teachers. I do not desire to discuss methods but rather the fundamental principles of our modern Christian education. I have no doubt that we might to advantage discuss the matter of method, and find therein much need of reorganization, but the more important is the underlying principles which carry with them the method also. If we can put our religious education upon the right basis, the method will largely take care of itself. Method is but little, the principles and the end in view are much. General secular education has made vast strides within the last few years. Like a giant this modern colossus has with ten league boots waded through the deep waters of superstition and false conceptions until he now stands upon the virgin continent of new principles of scientific and psychological instruction. The educational ideas of fifty years ago and those of to-day are far apart. The advancement is along philosophical and psychological lines.

The subject of child study has become a science. The basic principles concerning the instruction of child life have changed from those of cramming the mind with meaningless facts, to those of expanding the intellect of the child and developing that which is within. The Creator has endowed the mind with those qualities which can be developed, broadened and deepened, until the whole being has been expanded through proper instruction. Education is not that the individual in one period knows more than in another, but that he is more at one time than at another. True education produces life, and that more abundantly. This should be the end of all general educational formulas. Has the religious development kept pace with this idea?

In former ages man was considered as composed of different parts, or elementary principles, each in a measure separated from the other. The physical might be developed and trained, without regard to the intellectual or spiritual. Upon the other hand, the intellectual was best developed at the expense of the physical, and too often with a distinct loss to the spiritual. Then again the spiritual was to be developed—if it might be called a development—in an entirely different and almost opposite way from these other parts. By some sudden and mysterious manifestation or power, entirely independent of any law and order of nature or psychology, this highest part of man suddenly became a full grown, perfect development.

With these conceptions before us, we can see the trend of educational history through the centuries. In the early ages the prevailing idea was the development of the physical; then came the scholastic, intellectual, but dogmatic period. This has had a marked influence even upon our own day. This comprised the adding to, cramming, stuffing principle that has been largely

abandoned in modern, secular instruction, but I fear still has much force in the religious education of the present time. Because of the idea of the separate training of the different parts of the individual, there has arisen the false idea of independent schools, each for the development of some special function of the individual life. These schools and institutions are apparently run upon this principle that the pupil is thus composed of three distinct and entirely unconnected parts. This is surely a false basis, and any system founded upon this has a wrong conception of the principles of education. The individual cannot be thus dissected and separately treated in education, any more than a physician could dissect the body and treat each separate part in a manner irrespective of the others.

Right education must be based upon the principle that the individual is one composite whole. The underlying and fundamental basis of this composition is the moral, the spiritual. This is the highest and most important factor in every life. It is not therefore to be neglected until the pupil is grown, or has reached the age of adolescence, and then to hope that by some mysterious and marvelous influence this most important element may assume its natural state and power. If I have stated fairly a condition, there is certainly need of reorganization in our religious education.

First, of the Child.—The last half century has been exceedingly fruitful in the discovery of new ideas of child training. The manner of teaching the child in the public schools and kindergartens has been entirely revolutionized and surely we as religious teachers are dull of comprehension and slow of adaptability if we do not make use of these discoveries in our training of the expanding mind and heart of the young. Formerly the child was put upon the basis of the adult experience, but the later method is for the teacher to put himself or herself into the life and experience of the child mind, and from this point of contact to draw out the latent, dormant powers within. The infant comes forth from God, bearing the image of the Creator. This is the primary element of all life. The child is not totally depraved. The divine spark is there and needs only to be constantly fanned into a flame of everlasting life. Religion is not something to be imparted from without, but something already within, to be enlarged and developed. The parent, the teacher, the church, the school, society, all, under God, have their part in this development. If this is neglected by whatever party or institution, a sin of omission toward the child is thereby committed. The function of education is to assist immature human beings to attain their proper destiny. The destiny of a human life is not this world, but is that spiritual, eternal existence beyond this present being. The proper development of life is through life, of men is through men. It is civilization that makes men civilized. It is religious life that teaches the child religion. The elementary factor of life is life.

This teaching should, therefore, be

given first, in the home. Through the example of the parent the child is taught of the Heavenly Parent. Early in life this fundamental idea of religion may be thus imparted to the child mind with a considerable degree of comprehension and understanding. The parent then in the first awakening of the child intellect stands somewhat in the place of God. The true family life is a community life where there is the right relation of giving and receiving, the observance of law, and the obedience of the children to the parents. In this is found an object lesson of the kingdom of heaven on earth. So religion is taught to the child mind, not as something in the abstract, separated from the home life, but as the foundation principle of the every day existence. The one great lesson to be taught, and that which probably needs to be the most thoroughly impressed upon the minds of our religious educators is that religion is not something separated from other phases of life, but is within all life. The family life, the school life, the church life, the business life, the physical, the intellectual, the moral, all are parts of the one existence and being. The family is therefore by primary intent an educational institution, and its work cannot be relegated to the Sunday school, the week day school, or any other outside agency. Neither business, social life, luxury, poverty, nor any other condition should be allowed to destroy this divine function of the family and the home. If these conceptions of God, obedience and religion, are thus early implanted, it necessarily follows that during the first period of adolescence there shall burst forth that spontaneous religious life that is but natural to the normal condition of the youth of that age.

The next greatest factor in religious education and training is the Sunday school.

Prof. Coe says, "The aim of the Sunday school may be defined as the normal development of the spiritual life of its pupils. This aim makes of the Sunday school, not a Bible school, but a school of religion. The test of its efficiency at every point will be, not how much of the Bible the child has learned, but what the child has become." This is evidently the ultimate aim of all our Sunday school work. To be sure it is a school, and the Bible should be taught as thoroughly as possible, but unless this instruction develops the life of Christ in the soul, the work has failed even though the Bible might be committed entirely to memory. The Sunday school should therefore be upon this very high plane of teaching and development. The whole work of the church should be looked upon as an educational institution of which the school is a part. The school is not something separate and apart from the church, but a method in and of the church to instill spiritual life into the child existence. As in public schools, so as far as possible in the Sunday schools, there must be a graded system of lessons and helps, and a method of grading pupils. In our general Bible school work we most certainly need now a reorganization of educational principles. The methods are of minor importance, and will largely take care of themselves, and must be adapted to the needs of each individual

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school. But the object of the school as a school of religion, must never be lost sight of in our work and plans of Sunday school instruction.

Again, the day schools, whether public or private, must be, if they fulfil the purpose of their existence, schools of religion. If my contention be true, that the religious principle is the fundamental underlying idea and basis of all human life, then this must be developed in our day schools as well as our Sunday schools. It may be immaterial whether the Bible be read or used as a text book in these schools or not, but that religious conceptions and ideas be taught, is absolutely necessary. They must not and they cannot be "Godless" institutions if they are to fulfil the mission of their existence. Their mission is to prepare the child for life, the highest life, the whole life. If in these institutions which have such a high prerogative, the factor of religion is omitted it is the same as to teach the child that religion is unimportant and not a necessary part of life. The college professor, the pulpit, the press, the lecturer, and all should speak in thunder tones, as the prophets of old, that the people may become aroused on this important subject, until there is a true reorganization of religious education in our day schools that have such a marvelous moulding influence upon the youth of our time.

But what about our academies, colleges and universities? It seems to me it is necessary to say but little about these institutions if the foregoing is accepted as to the needs of religious instruction in the life of the child and the youth. That in all the work of these institutions this should be the basic principle cannot be doubted. Not that there should be the separate departments for the development of the mind, the body, and the spirit, but the spiritual should be the elementary factor in all the departments of these institutions of learning. It has its place in athletics as well as in the Y. M. C. A. In the general class room as well as in the prayer meeting. The highest conception of this principle should be the dominating idea of the student life of these great institutions, whether under the control of the church or the state. That this ideal has not yet been reached will be admitted by all, and that it is fundamentally necessary, will be denied by none. For the young man to spend ten or fifteen hours a day in study, class room and laboratory, developing the intellect and investigating the things pertaining to the science and philosophy of matter and mind, and then one hour on the Lord's Day in a poorly taught Sunday school class to develop the spiritual, is surely not the proportion of time and study demanded by the importance of the spiritual life. Even the so-called church schools, leaving out the Bible departments and the training of ministerial students, expend but little, or more often no money, or special thought, for this function of the general education. What college board is ready and willing to apportion. Generally more is expended upon gymnasiums, athletics and field sports, than upon soul training and development. I do not for a moment maintain that any of these should be neglected, but that the spiritual should not be ignored or given a secondary place. The work of the general college is to develop the whole man. This cannot be done if no provision is made for the development

of the spiritual. Religion being the primary element in individual life, it must be in the truly Christian college or university, the central principle of the instruction and the life of the institution. To this we have not yet attained. I contend, therefore, though contrary to the expressed opinions of several of our own college presidents, that there is an urgent need of the reorganization of religious education in our colleges and universities.

But lastly, and that which is of most vital importance to us as a people, I most earnestly contend that we are in need of a reorganization of the religious education and training of the young men for the ministry who are to-day in attendance upon our Bible colleges. Not that in this training we are sinners above all others in our manner of teaching the Bible and developing our young men, for I believe in general we are much better, but that there is great need still of a change in the principles, as well as the methods, of the instruction given. In the first place since the work of the Sunday school, and in fact the church in all her branches, is the work of teaching, there should be in every course of preparation of the candidate for the ministry a thorough course in pedagogy, especially religious pedagogy. The minister is to be the general superintendent of education in his church and needs such a course as truly as does the superintendent of the public schools of our villages or cities. So far as I know, this idea is entirely overlooked by the makers of our Bible college curricula, and the young minister is graduated and sent to superintend an institution of education without any preparation at all for his most important duty. Again, the highest function of the ministry is not that of the preacher, but that of the teacher. The ministry has too generally lost this primary function of a teacher of religion, and is practicing too much that of the exhorter instead. It is easier to appeal to men than to teach them. And yet we will all agree that the instruction must be first and the exhortation and appeal are to be based upon this foundation. In the words of another, "To discourse and to teach are two very different things; the one can perfectly exist without the other. One might listen for a long time to fine discourses on a particular science without ever knowing this science well, without acquiring anything but some vague and incoherent ideas of it. It is the same in religion. There is no parish where religion is not made the subject of discourse or sermons every Sunday; but those where religion is really and thoroughly taught, where the preaching is a real course of religious teaching, and a word of life for the mind and for faith, are they numerous? So it is not to discourse in sermons that our Lord and the church call us, but to teach; and by that to enlighten, nourish and quicken souls." This statement strikes the keynote. To one "apt to teach" and rightly developed in the most effective method, the people will give most earnest heed and attention. If we to-day have a religiously uneducated and incompetent laity, it is because we have an untrained and indifferent ministry. I would suggest that in our Bible colleges some time be taken from homiletics and hermeneutics, as now taught, and put upon pedagogy, as it should be taught. There is certainly need of reorganization in this, notwithstanding the statements of college presi-

dents previously referred to.

And further: No medical college would send out its graduates to practice upon the physical bodies of men without first demanding that they do work in a clinic under a competent instructor. The work of the clinic is growing in importance in all the great medical institutions. Why should the young minister be turned out to practice upon that which is still more important—the souls of the youth and of the adults of our churches, without having had a thorough course of instruction and practice under a competent, experienced teacher, in the clinic of soul winning and soul saving. To say nothing of actual experience in the complicated work of the pastorate of the modern church life, I will leave it to you men who were graduated from our colleges and Bible schools, if you were not thrust upon a long-suffering and patient people, poorly prepared for the actual duties of the present day ministry, and that many blunders and fatal mistakes might have been avoided if you had been taught along the lines herein mentioned. Why not send these young men during their course of instruction to do practical work in some large city or village church, under the direction of a competent minister of years of experience in the active duties of the pastorate? For most of our colleges this is not only practicable, but it would be helpful to the institution as well as the students themselves. What minister is there here who has had a dozen years' experience as pastor of one of our churches, with the various and multitudinous duties incumbent upon that office, that will not agree with me that there is not only a present need, but a crying demand for a reorganization of the religious education and training of the young men for our ministry.

Again; the standard of entrance into our Bible colleges should be very much higher than it is. Too many of them admit into the classes of this department students who have not even the rudiments of a common school education. With minds thus untrained, and intellects almost entirely undeveloped, it is impossible for these students to grasp the great problems of religious thought and life. Some of these institutions make special provision to graduate students of this kind without requiring scarcely any basis of classical or scientific education. They go forth as graduates of these Bible schools, not thinking it necessary to explain that their graduation was in a specially provided course for untrained minds, and thus do much harm to the institution and the cause in general. I have for years been convinced that there is in this a very great need of reorganization of our Bible schools.

In conclusion I believe we have found there is need of a most thorough and painstaking reorganization in all departments of our education. This is true not only in our religious schools but as urgent, or even more so, in the so-called secular schools. There can be no true education without the religious basis, and this should underlie all the departments and branches of school life from the lowest to the highest. May the good Lord clear our vision to observe the many open doors of privilege everywhere about us, and may we never become so blind that we cannot see truth and opportunity whenever and however presented.

Covington, Ky.

Missions in the Island of Jamaica

W. F. Richardson

When Columbus returned home from his second journey to the new world, during which he discovered the island of Jamaica, he was asked as to its general appearance and character. Crushing a sheet of paper in his hand, he laid it upon the table and said, "That is what Jamaica is like." A relief map of the island would present some such irregular appearance. Though only 144 miles in extreme length and forty-nine miles across at its widest part, with but 4,207 square miles of land, yet its mountains rise to a height of 7,360 feet, and six-sevenths of its surface is steep hills and deep, narrow valleys. Everywhere a wealth of tropical vegetation covers the earth, even the steepest sides of the hills and mountains being usually covered with verdure to their summits. Banana "walks" and coffee fields are found scattered almost everywhere, while the mango, breadfruit, cocoa, cocoanut, and other characteristic products of the tropics abound. In one respect Jamaica was disappointing. It has not the wealth of flowers that I expected to see. It cannot compare in this respect with California. Neither has it so many birds as are found in almost any part of the United States. It is said that the mongoos, which was imported into the island to destroy the rats, which were once such a pest, has destroyed the eggs of almost all the song birds, until they are nearly exterminated.

The people of Jamaica are mostly of negro blood, the descendants of slaves brought over from Africa by Spaniards and English in the earlier days of West Indian history. Some of these have received a mixture of white blood and are known as "brown" or "colored," according as the infusion of black blood is less or more. Of the 800,000 population, three-fourths or more are blacks, and most of the other fourth are of the lighter shades just named. There are perhaps 25,000 Chinese and East Indian coolies, and about 20,000 whites. Most of the latter are English, the island having been under English rule since 1655.

The total church membership of the island is about 150,000, representing the Roman Catholic, Episcopalian, Wesleyan, Presbyterian, Baptist, Congregational, Moravian, and Christian churches, and other smaller bodies. With the exception of the Catholics and the Church of England, there is a notable spirit of fellowship among these different denominations. While their conception of Christian union is somewhat chaotic, perhaps, and they have not begun to catch quite so clear a vision of the coming unity of the body of Christ as is dawning upon the horizon of American Christendom, yet the mutual respect and sympathy that commonly marks the relations of ministers and churches upon the foreign field are manifest here in goodly measure. The deputation that recently visited the island in the interests of the work of our Christian Woman's Board of Missions found most courteous treatment at the hands of all the ministers of the various denominations whom it was our pleasure to meet.

Under the C. W. B. M. are now laboring nine missionaries, whose names and fields are as follows: C. E. Randall, at King's Gate and Torrington, suburbs of Kingston; J. J. Handsaker, at Duke Street in Kingston; John E. Randall, at Mt. Carmel and Mt. Zion; G. D. Purdy at Oberlin, Manning's Hill, Salisbury Plain,

and Mount Industry; Arnold Shirley, at Mount Olivet, Bloxburgh, Busby Park, and New Bethel; H. A. Cotterell, at Fairy Hill and Berea; Louis Thomas, at High Gate, Lucky Hill, and Alrymount; J. G. Hay, at Providence, Chesterfield, Mamby Vale, and Flint River; and R. S. Bailey, at Hazel Grove. All these stations are in the eastern part of the island except that of Bro. Bailey, which is toward the western end, quite isolated from all the rest. The fact that so many of these names have "mount" or "hill" in them is significant, for nearly every one is located on top of a high summit, from which the eye can sweep over a splendid panorama of hills and valleys. The Jamaica Christians believe in worshiping on the "high places," though their altars erected there are in honor of the God of heaven. All these mission churches have chapels of some sort, but several are rude structures, built from the ruins of the chapels overthrown in the awful hurricane of 1903. Handsome new chapels have been erected at Oberlin, Manning's Hill, Providence, Salisbury Plain, and High Gate, and one is nearing completion at Chesterfield. Material is being gathered for rebuilding the Bloxburgh, Mount Industry, and other points, the stone, sand, and other material being carried on the heads of the members from the beds of the streams at the bottom of the deep valleys. If the readers of the Century could see as we did the processions of women and girls climbing the steep and winding paths to the mountain tops, each with a large stone on her head, and remember that every particle of material entering into these buildings is brought together in this way, they would recognize with us the zeal and consecration of this people.

Their worship is fervent, yet reverent and orderly. The tendency to emotionalism that characterizes the negro race has been so restrained and directed by the missionaries that there is little to be criticised anywhere we went. The people are familiar with the Bible, turning readily to any passage of scripture announced, and reading it with ease and expression. The Bible is taught in the public schools, and every child learns to know the books of the Bible and becomes familiar with its language. They sing heartily and with melodious voices in many instances. All bow during prayer, and the entire congregation joins in the apostolic "amen." Better attention no preacher ever had than is given to the gospel by the Jamaicans.

It was especially gratifying to find that the missionaries of our own board were reaching in goodly numbers the unconverted around them. Baptisms were frequent, and in nearly every place I visited the audiences were nearly one-half made up of those who had never confessed their faith in Christ. In the Sunday schools there is a host of children and youth to be brought into the kingdom, and trained for Christian service. The church membership requires faithful and patient nurture in the spiritual life. There is much immorality in the island, especially in the way of unchastity, which is a characteristic of the black race, and more difficult to eradicate in tropical countries. Until recent years marriage was the exception among these people, a majority of the children being born and

reared outside of wedlock. Gradually this condition is bettering, and marriage is coming to be honored and the home life purified and elevated. The people are encouraged to build their homes with two or more rooms, and thus permit of that privacy without which purity is scarcely possible. Their dress and domestic habits are receiving attention, and the example of the missionaries and their families is having its effect in giving the people higher ideals of character and life. Jamaica, the most beautiful of the West Indies, will yet become, under the divine blessing, the abode of a people whose moral and spiritual natures will have been so regenerated and sanctified by the Spirit of Christ that they will "show forth the excellencies of him who called them out of darkness into his marvelous light." In this high enterprise the faithful men and women whom the Christian Woman's Board of Missions has sent to this beautiful island will bear no insignificant part. They bear an honored place in the esteem of the best people of the island, and without an exception enjoy the confidence of those to whom they minister. It was a special delight to our deputation to be the guests of these saints in their homes, where they dispensed a generous and thoughtful hospitality such as to make our whole stay with them a most blessed experience and grateful memory. May God bless them one and all.

Kansas City, Mo.

RECENT SERMON SUBJECTS.

Grant E. Pike, Alleghany, Pa.: "The Power of the Gospel in Japan."

A. L. Ward, Boston, Mass.: "Religion and the Times."

J. H. Gilliland, Second Church, Bloomington, Ill.: "The Claims of Jesus."

Earl M. Todd, N. Tonawanda, N. Y.: "The Surprises of Christ," John 1:47-48.

Allan B. Phillpott, Central, Indianapolis, Ind.: "When a Prophet Took a Vacation, or God's Way of Refreshing a Man."

George W. Knepper, Somerset, Pa.: "The Vanished Sea."

A. C. Smither, Los Angeles, Cal.: A series: "The Unaccountable Man—The Christ;" "The Unaccountable Book—The Bible;" "The Unaccountable Kingdom—The Church;" "The Most Unaccountable Thing of All."

COMMENCEMENT WEEK AT BUTLER COLLEGE.

Friday, June 15, 10 a. m.—Final chapel exercises. Sunday, June 17, 4 p. m.—Baccalaureate address, Demarchus C. Brown. Monday, June 18, 8 p. m.—Philokurian Society exercises. Tuesday, June 19, 8 p. m.—President's annual reception, college residence. Wednesday, June 20, 10 a. m.—Class day exercises. Wednesday, June 20, 2:30 p. m.—"Taming of the Shrew," Senior Class. Wednesday, June 20, 7 p. m.—Alumni reunion and dinner. Thursday, June 21, 10 a. m.—Fifty-first annual commencement address, Rev. E. L. Powell, Louisville, Ky.

A man can be devoutly religious and yet know nothing of theology, but he cannot be a very successful theologian unless he is first deeply religious.

W. S. Cook of Kipton, O., has accepted a call to the church at Nelsonville

What is Being Done in Centennial Church Building

George W. Kramer

In The Christian Century of April 12th, a perspective view of the new Euclid Avenue Christian church of Cleveland, Ohio, was given, stating that plans would be presented later.

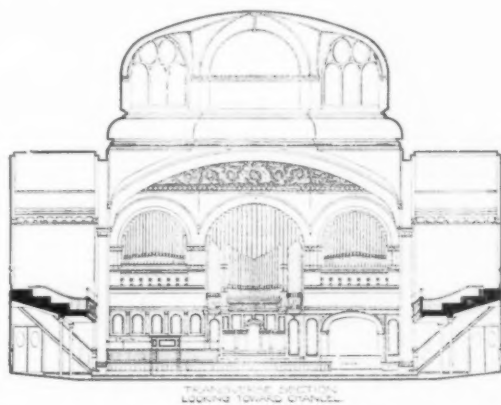
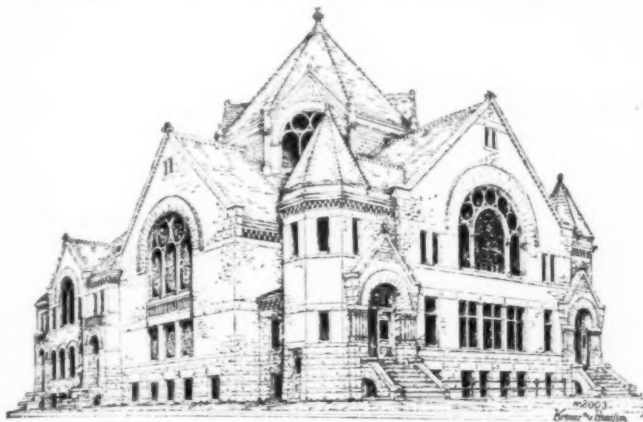
As the cornerstone of this edifice was laid with appropriate services on Sunday, May 20th, the present seems an opportune time to redeem this promise; we therefore give herewith plans of basement, main and gallery floors, with a transverse sectional view showing chancel.

This church is not of the combination

The Sunday school will be a most perfect exemplification of the well known Akron idea, capable of accommodating a completely graded Sunday school of from 800 to 1,000, consisting of kindergarten, primary, 13 class rooms, main rotunda for intermediate and society parlors, which later may be used for large normal or Bible class, and thoroughly equipped library and secretary's office.

The basement will be arranged for the accommodation of all social and club

side. The combination of design and color effect with the pyramidal grouping will produce a result harmonious, pleasing and unique. The exterior will be serpentine stone of an olive color, found and quarried only on the old Brandywine battlefield in Chester county, Pennsylvania, trimmed with Buff Ohio sandstone. The roof will be covered with red Spanish tile, dome formed of copper. The use of these materials will insure a fresh, clean exterior at all times, in contrast with the gloomy, smoky effect characteristic of buildings in Cleveland. This



type, but consists of an auditorium and a Sunday school department, both under the same roof, but independent.

The plans herewith are nearly self-explanatory. The auditorium will be seen to be cruciform in shape, with bowl-shaped floor, amphitheatrical seating, and a convenient, terraced gallery on three sides, arranged to accommodate an audience of about 1,000 seated comfortably in pews. Centrally in chancel will be seen the pulpit platform, to the left is located the choir loft and to the right a handsome marble, open baptistry. Back of the pulpit is located a fine pipe organ, the case forming the reredos, the display pipes filling the three apsidal arches of chancel. This organ will be one of the best in effects possible to construct. Private stairways will connect the choir loft with choir room, the platform with study and the baptistry with well appointed robing rooms under.

work of the church, consisting of reception parlors, dining or social room, completely equipped kitchen, pantry and storage rooms and check rooms. The rear portion is fitted for physical exercise, reading and lecture rooms, provided with baths, showers, lockers and all essential adjuncts, including an 80-foot bowling alley, all so arranged as to be under perfect control of a manager. Ample and convenient toilets, janitors office and stores are also provided, with heating, ventilating and fuel rooms in one section and isolated. The building will be warmed and thoroughly ventilated by the most improved mechanical methods.

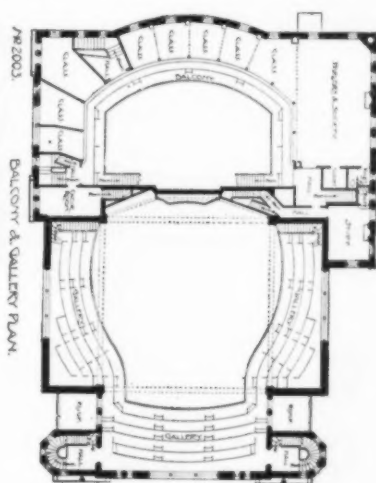
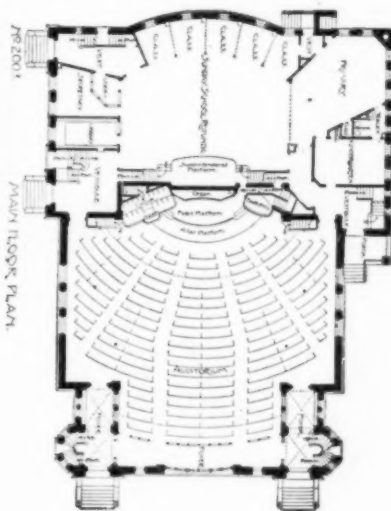
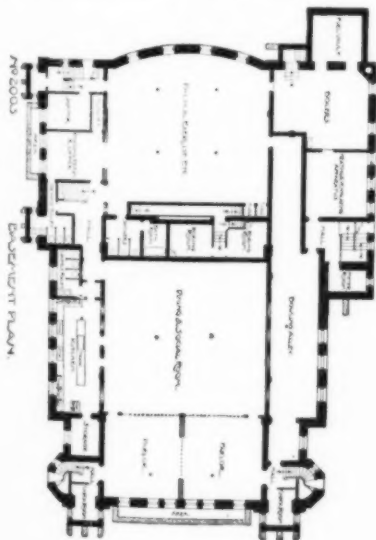
Independent entrances are provided for basement. The architectural style of the building is a modernized adaptation of Romanesque of simple detail, adapted to the use of the central dome, which is an essential feature—both in and out-

building complete will cost about \$90,000.

The interior will be dignified and impressive, richly but simply decorated, windows and screens filled with handsome stained glass, all crowned by the great dome supported on the four great arches at intersection of nave and transept. This church is an exemplification of the modern tendency to get away from the tower, the spire and all useless appendages, and use consistent utilitarian features only. This tendency will be farther shown by other designs to follow, of which this is but one of a series.

W. Charles Widdowson goes to Africa as a medical missionary. He completes his medical course in Louisville in June. As soon after as he can arrange to go he will start.

L. C. McPherson reports that seven have been added to the church at Havana, Cuba.



WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

At the last meeting of the Disciples' Union at 169th Street Church, New York City, Brother Willis proposed that the Disciples' Union assume the management of the mission which has been conducted by this church on Southern boulevard and assisted by our various national societies and our State Board, and plant a new church in that section of the city. The suggestion was heartily adopted, and there are bright prospects that at no distant future we shall have a new church.

A men's banquet was given in the Christian Church in Rushville, Ind., May 30. Covers were laid for about 200 men. The pastor, W. W. Sniff, was toastmaster. Another banquet is planned for next October, when it is very likely that a permanent organization of the men of the church will be made.

The Board of Church Extension has recently received four annuities aggregating \$1,050. \$350 of this amount came from friends in Nebraska, \$100 from a friend in Oklahoma, \$500 from a friend in Washington, Pa., and \$100 from friends in Troy, N. Y. This last was the 164th gift to our Annuity Fund for Church Extension. It should be noted that all annuity money given to the Board of Church Extension is loaned out at once to help build mission churches. The money therefore goes at once to the work of church extension. The board could use \$60,000 of annuity money at the present time, applications being on hand since March 1st for that amount.

H. K. Pendleton, of the First Church, Atlanta, Ga., is a very busy man. He has the building of a new \$45,000 house of worship on his hands, in addition to his regular work. However, recognizing the need for preachers in Georgia, which cannot be met, he has taken up an additional line of work in the form of a training class for young preachers. His purpose is to teach a number of those whose ambition is to preach, but whose circumstances forbid their attending college. He will teach them, he says, not what to preach, but how to preach. Most of the churches in Georgia are without pastoral care, and if men will not go to that state from our colleges, Brother Pendleton aims to develop "home talent."

Stephen J. Corey of the Foreign Society has an article in the Christian Endeavor World of June 7 on "Endeavorers in Congo Land." Dr. R. A. Dye writes on the same theme.

It is a satisfaction to note the election of Prof. Clinton Rockhart to the head of the Texas Christian University. He is one of the best equipped teachers among the Disciples. His work for the doctorate at Yale, his instructional experience at Ann Arbor and Drake universities, and his later trip to Bible lands have all prepared him for exceptionally excellent service in his new position.

We have received a beautiful invitation sent out by the 1906 class of the West and North High Schools of Des Moines, Iowa. We are pleased to see that Miss Vesta Peak takes the class honors. The Christian Century extends congratulations.

Our Church Extension Board has recently received a bequest of \$2,850 from the estate of Harrison La Due of Weedsport, N. Y. The Church Extension Fund now amounts to over \$558,000. The Church Extension Treasury was never so

low as at present. On the first of June there was only a little over \$5,000 in the general fund and this must be used very shortly in closing up loans. Since the first of March applications have come aggregating more than \$75,000, none of which have been granted, and none likely to be granted until after our September offering. Personal gifts ought to be sent at once to this work. Remit to G. W. Muckley, corresponding secretary, 600 Waterworks building, Kansas City, Mo.

C. A. Freer has resigned at Painesville, Ohio, to enter the evangelistic field. Brother Freer has had successful experience in evangelism and has already a number of calls.

On Children's day the Central Church at Warren, O., J. E. Lynn, minister, had a roll-call at the church service of boys and girls under 16 years.

The church at Ginghamburg, Ohio, where W. I. Waggener preaches is building a new house.

John Mullen will begin a meeting at Dalhart, Texas, June 24, assisted by Charles E. McVay as song evangelist.

On Sunday, June 3d, J. E. Lynn, at Warren, O., observed his second anniversary as pastor of the congregation. In the two years, 292 have been added to the congregation, 150 by baptism; 123 by letter; 11 by statement. The total membership is 1,170. Plans looking toward the establishment of the second congregation are well underway. The total amount of money raised in the two years was \$15,777 of which, \$4,628 was for missions.

J. L. Thompson, pastor of the Temple church of Decatur, Ill., was among the Christian Century visitors last week. He speaks encouragingly of the condition of our churches in Decatur.

Mrs. W. C. Bower, wife of Pastor Bower of North Tonawanda, N. Y., is recovering from a severe illness.

On another page will be found an article by Geo. W. Kramer, a disciple of whom "Leslie's Greater New York and New Yorkers" says: "Mr. Kramer began practice as an architect in 1873 and early gave attention to public works, and since 1880 has made a specialty of church architecture. In association with the late Jacob Snyder, the peculiar and popular church and Sunday-school plans and systems were originated, which are known as the 'Akron Plans'; the popular combination and 'pulpit-in-the-corner' arrangements' also originated with him. He received prize for model Sunday-school building plans at the World's Fair, Chicago, 1893. He is a member of the American Institute of Architects and an honorary member of the National Association of Heating and Ventilating Engineers."

A recent issue of the Denver Republican gives large space to a quotation of the sermon of Jesse B. Haston, the newly installed pastor of the East Side Christian church.

W. W. Sniff, pastor of the church in Rushville, Ind., was a caller in the Christian Century office last week.

J. E. Lynn, of Warren, O., on the morning of Children's Day, preached a sermon to the boys and girls, entitled, "The Boy Who Helped," which was followed by a roll call of the boys and girls, who belonged to the church of whom there were 72. The Junior choir com-

posed of boys and girls of the church sang.

D. S. Domer has fully recovered from a severe illness during which he underwent several operations. He is ready to enter the field as an evangelist. Address him at Beaver City, Nebraska.

COMMENCEMENT WEEK AT HAMILTON COLLEGE.

The closing week at Hamilton college, Lexington, Kentucky, was one of unusual interest and charm, and a full program attracted many guests, alumnae, and patrons to this historic old institution. The following calendar was successfully carried out:

May 17, a cantata, "The Fishermaldens," college chapel, 8 p. m.; May 18, piano recital, college chapel, 8 p. m.; May 19, certificate pupils' elocution recital, college chapel, 8 p. m.; May 20, baccalaureate sermon, Broadway Christian church, 7:45 p. m., Hugh McLellan, Richmond, Ky.; May 21-22, 2 to 5, art exhibit, college studio; May 22, "The Romancers," presented at the opera house by the pupils of the School of Oratory, 8 p. m.; May 23, annual concert, college chapel, 8 p. m.; May 24, senior

BUILDING FOOD

To Bring the Babies Around.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food to bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape-Nuts and she is a strong healthy baby and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in pkgs. for the famous little book, "The Road to Wellville."

class day exercises, college chapel, 10 a. m.; May 24, commencement exercises, Morrison chapel, 8 p. m.; address by Homer T. Wilson, San Antonio, Texas.

The baccalaureate services were of unusual merit, the masterly sermon by Hugh McLellan of Richmond, Kentucky, whose subject was "Mountain and Plain in Scriptural History," will remain a memorable sermon in the minds of those who heard it. The processional by the Hamilton choir, wearing white dresses and the Oxford caps, the singing of the quartette and the solo work were all of a high order.

The art exhibit was a splendid showing of results from the college studio, under the direction of Miss Mary Wynn Shackelford, and interested a large number of visitors. The display in water colors and ceramics was especially strong; in the latter many of the designs were wholly original or semi-original.

The superior work done in the School of Oratory under the leadership of Miss Julia W. Connelly, who returns next September for her fourth year, was shown in the graduating recital of Misses Dryden and Ashbrook, and in "The Romancers," a pure, beautiful classic by Edmond Rostand, presented at the opera house the night of the 22nd.

The annual concert program on the night of the 23rd was an expression of the thorough and high-grade work done by the pupils of the School of Music and a beautiful program of piano and vocal music was given before an audience which taxed the seating capacity of the chapel to the last degree.

The class day exercises were very interesting, full of the sparkle of youth and bright as the perfect May morning on which they were given.

Thursday night, the 24th, Morrison chapel was crowded to witness the thirty-seventh graduating exercises of Hamilton. The graduates, twenty in number, with the president of Hamilton, Mrs. Luella W. St. Clair; the speaker of the evening, Bro. Homer T. Wilson of Texas; Prof. A. R. Milligan of Kentucky university, and Bro. T. W. Grafton of Anderson, Indiana, who offered the invocation, occupied seats on the rostrum. Several vocal and piano numbers were finely rendered and then the speaker of the evening gave an interesting address entitled "The Power of the 'I Will.'" Mrs. St. Clair closed the program with a brief address, presenting ten handsome gold medals to students in the various departments for high excellence of work, two certificates to students who had completed three years' work in the School of Oratory, and diplomas to twenty academic graduates.

This is the close of the third year of the college under the able administration of Mrs. St. Clair. During the past year there have been enrolled 250 students from eighteen states and one foreign country. The expectations of the trustees of Hamilton in selecting Mrs. St. Clair as its principal have been more than realized. Her superior executive ability, her cheery disposition, her high standard of educational work, and her noble Christian character eminently fit her for the position of responsibility which she occupies. Under her leadership we expect old Hamilton to go on from year to year adding more lustre to the honorable name she has made for herself in the past.

Mark Collis.

LEAVES INDIANA.

Perry J. Rice, who has been pastor of the First Church, South Bend, Ind., for over six years, left that city this week to assume the responsibilities of his new pastorate at the Portland Avenue Church, Minneapolis, Minn. At a farewell reception given by the church on May 30, Mr. and Mrs. Rice received from the church a beautiful chest of solid silverware. On last Sunday afternoon a union farewell service was held under the auspices of the ministerial association. The remarkable success of Bro. Rice's pastorate in South Bend may be accounted for, in part at least, by his high ideals for the ministry as reflected in his fare-



Perry James Rice.

well sermon when he said of his own labors:

"I have tried to exalt Jesus Christ, not alone in his official relation to the church but in the divine beauty and strength of His life. I have tried to exalt the Scriptures, not as a volume to be superstitiously worshiped or mechanically interpreted but as presenting the record of God's self-revelation to the world, and as sounding the heights and depths of human experience and therefore to be reverently and painstakingly studied. I have tried to hold the church in due esteem as the instrument of God's own fashioning for the purpose of bringing in the Kingdom of Heaven. I have not regarded it as perfect or ideal, but as useful; I have tried above all things, and especially in the later years of my ministry here to emphasize character as the goal of all our striving, the end of all our efforts, the only eternal thing. If I have been able to cause you to see even in a little measure, the significance of the life and teachings of our Lord, if I have left any lasting impressions of the supreme value of love and life as He exemplified them, I shall be satisfied. More and more do I covet such results, more and more do I crave a spiritual fruitage and pray that my message and life may make enduring impressions upon the lives of others."

THE EVIDENTIAL VALUE OF CHRIST'S MIRACLES.

John concisely sums up the value of miracles in his "Many other signs, therefore, did Jesus in the presence of the disciples, which are not written in this book; but these are written (these signs are written—not spoken, nor heard, nor seen, but written) that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.

The post-Achilleian method of holding up a son by the head to show that his

heel is vulnerable never suggested itself to John! John knew that Jesus was the greatest character, but he wrote also because Jesus was "the wonderful, the mighty God." John is true to his hypothesis. "In the beginning was the Word." Every miracle John's gospel cites pictures Jesus doing wonders at his word, and the climax of conviction is reached in the confession of Thomas, "My Lord and my God!" Had Christ not convinced John by his signs, would John have written that we might believe? What one of Christ's disciples wrote of him until he had demonstrated himself to be the Son of God by signs and with power? They declared him whom they saw and heard and handled, and their declarations are in strict consonance with his signs who was declared the Son of God by the resurrection from the dead.

Without the miracle of Christ's resurrection Paul's preaching were vain, and modern writers and preachers may profit by Paul's precept and example. The sacred writings rest on things "not done in a corner," nor interpreted by a corner. Let the skeptics talk about the weakness of miraculous evidence, but let the Christians take John 20:30-31 like men and abide by it.

Will F. Shaw.

Memorial Day number of *The Youth's Companion* contains many good stories and is full of memories of the war. All children should have the paper to read. The front page has a very fine picture so full of strength and sadness, telling the story of the past without words.

Mrs. Jenison of Spokane, Wash., gave that Y. M. C. A. \$10,000. This is said to be one-fourth of her entire fortune.

DOCTOR EXPLAINS

His Article in the Medical Magazine About Coffee.

One of the most famous medical publications in the United States is the "Alkaloidal Clinic" in a recent number of which an entertaining article on coffee by a progressive physician and surgeon was published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years and my children actually cry for it and will not be satisfied with any other beverage. Indeed they refuse to eat until they have had the customary cup of Postum and as it is a rebuilder and does nothing but good I am only too glad to let them have it.

"To get the best results we boil the Postum at least 20 minutes and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderfully quick and sure rebuilder. Ten days' trial in place of coffee proves it.

Look in pkgs. for the famous little book, "The Road to Wellville."



CLOVERS.

The clovers have not time to play;
They feed the cows, and make the hay,
And trim the lawns, and help the bees,
Until the sun sinks through the trees.
And then they lay aside their cares,
And fold their hands to say their prayers,
And drop their tired little heads,
And go to sleep in clover beds.
Then when the day dawns clear and blue,
They wake and wash their hands in dew;
And as the sun climbs up the sky,
They hold them up and let them dry;
And then to work the whole long day;
For clovers have no time to play.
—The Outlook.

GOOD MANNERS.

John's father was a rich man, and John lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. John was very proud of all the very fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was very cross to the servants. Once he kicked Towser; but the dog growled, and John was afraid to kick him again.

One day when John was playing in the yard he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said John, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are rich, you can spare a dipper of water."

"We can't spare you anything," said John. "If you don't go away I will set the dogs on you."

The boy walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said John to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries. There he saw some large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was very soft and thick, and John sank in it to his waist. He was very much frightened, and screamed loudly for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired, and began to think he would have to spend the night in the ditch. Suddenly he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said John, crying; "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. Holding out both hands he drew him out of the ditch.

John was covered with mud, his hat gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor John; "but I thank you very much for helping me out of the mire. And I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I think I have better manners."

"I think so, too," said John.

The next day when John saw the boy going by the gate, he called him in, showed him his rabbits and the little ducks, and then gave him a ride on his pony.

"You have good manners, now," said the boy.

"Yes," exclaimed John; "I found them in a ditch."—Our Little Ones.

NETTIE AND BUTTONS.

Addie V. H. Barr.

As Nettie was going to a party one afternoon, her mamma rolled her hair in curl papers. Nettie liked curls, but she did not like the little hard balls all around her head. Mamma suggested that she go into the yard and play with her dog Buttons and try to forget about the "hard balls." Nettie found Buttons chasing a big black-and-yellow butterfly. Buttons had long, fluffy hair, which Nettie sometimes amused herself by braiding.

But a new idea came to Nettie. "I'll put your hair in curl papers, Buttons," said she; "then you can play that you are going to a party."

Buttons did not like the "hard balls" any more than Nettie did, so he lay down on the grass and rubbed them off. Nettie tried again until Buttons grew tired and let her do what she wished. How funny he looked with the curl papers hobbling around his face and from his sides. "Now Buttons," said Nettie; "we will play that we are ready to go to the party. The ash-hopper will be our buggy." Nettie climbed upon the fence and dropped Buttons into the ash-hopper. Then she jumped in.

What a lovely ride they had. Buttons snapped at some flies that had lost their way into the ash-hopper; then, forgetting all about flies and Nettie, he went fast asleep. "How imp'ite you are, Buttons," said Nettie. "Well, we'll play we are in a sleeping car going to grandma's." And Nettie rested her curl-papered head against the side of the ash-hopper and was soon as fast asleep as Buttons.

Dinner was ready, and mamma called Nettie, but Nettie did not answer. Papa came from the store, and Uncle Julius

from the mill. Everyone began to search. None of the neighbors had seen her. Jessie Day, a little girl who lived across the street, hunted, too, for she wanted Nettie to go with her to the party. Uncle Julius was the first one to miss Buttons.

He gave a shrill whistle. There was a sharp bark at the back of the garden, and, scrambling to the edge of the ash-hopper, Buttons bobbed his curl papers and barked louder than ever.

"Where is Nettie?" said Uncle Julius.

Just then another head in curl papers peeped over the edge of the ash-hopper. "Please take us out, Uncle Julius," said Nettie. "Buttons and I went to sleep. Is it time to go to the party?"

Everybody laughed at Buttons. Mamma laughed, too, but in her eyes there were tears.

Repudiating the Source of Supply.

Little Mary was experiencing all the poignant suffering which manifest ingratitude always brings in its train. Her little brother, only now convalescent from an attack of the measles, was sitting up in bed munching at a sponge cake.

"Won't you give your little sister a piece?" she asked coaxingly.

"No; I won't," said Arthur, with uncompromising decision. And he ate on steadily till the last mouthful was gone. Then Mary could stand it no longer.

"Mother," she cried, "Arthur's a wicked, greedy boy. He won't give me the tiniest piece of his cake, and all the time it was me that gave him the measles!"—The Searchlight.

Not Running on Schedule Time.

Mark Twain says that during his days as a Mississippi pilot the worst boat on the river was the "Stephen J. Hill." Natives never used her; strangers and tenderfeet were sometimes inveigled aboard. One afternoon a thick fog settled down and the "Stephen J. Hill" had to tie up to the bank for the night. One of the passengers said to the captain: "It is too bad we are going to be late, captain." "We ain't going to be late," replied the captain. "But I thought," said the passenger, "we were going to tie up here all night." "So we are, but that ain't going to make us late. We don't run so close to time as all that."—The Searchlight.

The June Delineator is full of good reading. The editorial, "A Plea for Fatherhood" is a timely article and should be read in every household. The Bungalow plans drawn by H. H. Parker are very inviting and will make one wish for a quiet nook to erect a cozy home where peace and comfort would reign. In the dressmaking department every mother will find great help in reading and looking at the artistic pictures, and the patterns are always a safe guide to cut from. The Delineator should be in every home. Price \$1.00 a year. Butterick Publishing Co.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
REVIEW.

Lesson for June 24.

The Golden Text for the review lesson is an expression of the vital theme of the entire quarter. We have studied the life of Christ for the years A. D. 28 and 29, and the conclusion in all our hearts is that "Never man spake like this man." The quarter began with a study of the two foundations, one built upon the shifting sand, unstable and insecure, while the other was built upon an enduring foundation of solid rock. Jesus taught that the man who failed to put his teachings into practice was building a life upon a poor foundation, while "he that heareth these sayings of mine and doeth them is likened unto a man that builds his house upon a rock."

Critics on all sides of our Lord were constantly thrusting their opinions upon him or his disciples, and we find that when Jesus dared to violate their conceptions of the Sabbath, they were quick to respond with an attack upon him through his disciples. His answer put them to confusion, and made the way clear for a better understanding of the meaning of the Sabbath. It was better to do goodly deeds on this day than to be parading up and down in the courts of the temple, making long prayers and uttering saintly sentences in exposition of the sacred books.

The city of Nain was walled, and its total of inhabitants was quite small. It was here that Jesus raised the widow's son to life even while the bearers were on their way to the burial place. His power over disease and death was manifested on many occasions. It is the saying of all of his biographers that "they brought to him all manner of diseases and sickness and he healed them." Beyond the healing and restoration to health Jesus gave to them lessons in the more enduring life, the life in which there is no pain, no death, no sorrow and no sighing.

Jesus came not with harsh words for the deluded sinner, his most emphatic declarations being evermore against hypocrisy and pretense. For the sinner, suffering in the toils of a base master, Jesus had only words of tenderness and sympathy. He was the friend of the friendless and sought to "do good and not evil" to those who hung upon every word that fell from his lips. He declared, "Ye are my friends if ye do whatsoever I command you."

The chief business of the citizens in the kingdom is the proclamation of the "glad tidings." This mission of the church and its ministry has never been changed. Even as the "Son of Man came to seek and save that which was lost," so must his followers devote their time and utmost endeavor to the same work. Sowing the seed is, then, what the people of God are to do continually, and our Lord has clearly taught that the results are not evermore the same. We must expect failures, here and there, not on account of the seed, but because of the condition of the soil. The classes of soils represented in the parable of the sower are ours to-day. The hard-hearted sinner, the shallow-brained listener, the careless, unconcerned hearer, and the anxious seeker after the truth, are all with us to-day. Some believe and receive the word, others doubt.

It is impossible for the world to be free from the degrading effects of the violations of the divine laws. The false and the true, the bad and the good, must abide with us and there is no escape. These are present in every church, and in every individual. There are "two natures striving," each for the ascendancy over our souls. The mastery is that which is sought. And it is an easy victory sometimes. The process of separation, of showing the false and the true, the temporal and the eternal, will take place upon "that day."

Jesus has brought the world to its senses, and in many places the people are clothed "and in their right mind." The effect of his ministry upon the distracted mind of humanity is seen on all sides.

John the Baptist paid the price that all brave men must pay for declaring the truth. It is believed that there are people to-day who would gladly see the heads of prophets on chargers, delivered, with lips forever silent. Greed and avarice, organized money, would tear in pieces every man who dares to utter a word against its infamies. Representatives of a mechanical religion, with creeds and faiths that need the constant hand of the repairer, would rend in pieces every man who does not accept their theories of religious phenomena. Ministers of the gospel who "declare the whole counsel of God," in the presence of vicious members of their churches must pay the penalty. Herodias still demands her price, and that price is the silent tongue of him who will insistently "cry aloud and spare not."

"Blessed are they that hunger . . . for they shall be filled." And this work-a-day world is filled with people who know that the Master has kept his promise.

The Syro-phenecian woman is a standing rebuke to the motherhood that cares more for the pleasures of the world than for the abiding good of the child committed to her for training. This woman of Samaria would not be denied. Jesus gave here the desire of her heart.

The foundation of the church, the platform of the faith that is to remove mountains of error, is laid and is enduring. The church is built upon the rock of Peter's confessed truth. This is the supreme fact of religious history. As the basis of gospel success, and of missionary victory, it must not be altered. As the foundation of those who would conquer in the struggle against fashionable cults, it will remain unchanged. On this confession we are to win, and God has declared, through the inspired preacher of Pentecost, that the gates of hades shall not prevail against the church on this sure foundation.

Moses and Elijah gave way to the triumphant entry of Jesus into the world's life. On the mountain made holy, not by priestly benedictions but by the "stately steppings of omnipotence," and by the "voice and the light," the world learned the difference between the old and the new, the law and the gospel. By many heralds of the cross this incident is still shrouded in mystery. On past the mountains, on past Pentecost, they go to Sinai for their foundation. "Other foundations can no man lay than is laid, which is Jesus Christ."

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

"IDAHO DAY."

Topic June 24th: 2 Tim. 2:1-13.

This has been chosen as special "Idaho Day" by the American Home Missionary Society, and I am giving some extracts found in the May number of the American Home Missionary, than which there is not a better missionary magazine published in this country—certainly not for the small yearly subscription of 25 cents. Get it for your society!

Bancroft, the historian, says: "Taken altogether, it is the most grand, wonderful, romantic and mysterious part of the domain enclosed within the federal Union."

In 1868 "Idaho was carved into its present form by the federal government," and in 1890 was admitted to statehood, being the forty-fifth state to join the Union.

Idaho has an area of 84,600 square miles, of which 510 square miles are covered by inland lakes. It ranks twelfth in size of the political divisions of the United States. "It is nearly as large as Pennsylvania and Ohio combined, and larger than the states of New York and Maine combined. It is larger than the six New England states, with Maryland included."

The character of the country is mountainous, with a general slope from the Rocky Mountains on the east. The state is naturally divided into two districts—the southern, which is drained by the Snake River and its tributaries, and the northern, drained by the Salmon, Clearwater, Palouse, Spokane and Kootenai Rivers.

The principal industries of this section are mining, lumbering, stock raising and

agriculture. Large quantities of wheat, oats, barley and flax are raised on the foot hills and fertile prairies. Hardy fruits and vegetables grow well on the uplands, but the valleys are especially adapted to fruit-raising and gardening.

North Idaho Christian convention has Brother John Fuller from Iowa employed as district evangelist, and the work he is doing is very satisfactory. One man, however, can not reach all the needy fields. We need another gospel evangelist, more pastors and missionary aid to help support them until the work is firmly established.

There are about twenty-three churches of Christ in northern Idaho to teach 80,000 people New Testament Christianity. About 250 have been added to the membership of these churches since last October. This has been accomplished without missionary aid, other than that given by these Disciples for work in their own state. Sixteen of these congregations own their buildings and are practically free from debt. Many of them are not able to support a minister full time and are not so situated that they can co-operate with others.

The resources of Idaho are almost unlimited in farming, timber, mining and grazing. The tide of immigration is heavy this spring. It seems a providence of God that Idaho should be selected as a special mission field for the Christian Endeavors just at this opportune time. We need a number of good, consecrated young men to come to Idaho and take up the work in this great vineyard of the Lord. Can not the Christian Endeavors send some of their best young men to help us, as well as their money?

THE PRAYER MEETING

By SILAS JONES

NARROWNESS REBUKED.

Topic, June 27: Mark 9.

It is difficult for a man to be zealous for the truth as he sees it and at the same time cheerfully to accord to others the right to think for themselves. This difficulty must be met by the Christian. A church composed of members indifferent to its teaching and its place among the forces making for righteousness is a useless institution. A church that will not permit its members to make their own decisions excites rebellion against the faith it professes to guard so jealously. A distinguished clergyman went to one of our universities to preach. He was asked if he would wear the clerical gown. He replied: "If I have to, I won't. If I don't have to, I may." He represents a large class of modern men. It was not with him a question of obedience to the law of God, he desired to obey it, but he wished to find that law for himself and not to have it imposed on him by external authority. When the church says, "You must do this because I tell you," intelligent people refuse to obey. If, on the other hand, the church can show the reasonableness of her message, leaving no ground for the suspicion that her ministers do not know how to respect the sacred rights of the individual, many who are not counted as enemies of the church will become friends and helpers of organized religion.

John said: "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us." John was afflicted with ecclesiastical narrowness. He believed that goodness was a matter of label. No matter if demons were cast out, the man who was thus relieved was in no way benefited because the one who cast out the demons did not belong to the organization. John has numerous successors who are zealous in their efforts to interfere with any work of righteousness that is beyond the borders of their sect. They are sure God will not set his approval on the deeds of a man who has not consulted them as to the way in which he ought to work. Now what does Jesus say to John about his attempt to set the world right? His answer is to the effect that we are to approve of good deeds wherever they are done. The most important question does not relate to a

(Continued on page 547.)

FROM THE FIELD

TELEGRAMS

Nashville, Tenn., June 11.—Tent meeting continues with great interest and large audiences. Ninety added in three weeks. One thousand heard sermon on "Christian Union" last night. Howard Patterson and R. Lin Cave co-operating. Continuing at Madisonville, Ky., in July. Small & St. John, Evangelists.

Jefferson City, Mo., June 11.—Meeting one week old. 50 additions—38 one day—150 in chorus. Tabernacle seating fifteen hundred packed and hundreds standing in street. Widger great general.

Wilson and Lintt.

Los Angeles, Cal., June 11.—23 added to-day—123 in eleven days. Thornton is a loyal wholesouled coworker.

Chas. Reign Scoville.

ARKANSAS

Fayetteville, June 7.—Six additions to the First Church this week—three baptisms and three by letter. N. M. Ragland.

CALIFORNIA

San Bernardino, June 4.—The Chas. R. Scoville meetings closed May 29 with 178 names enrolled. This number dates from Easter Sunday when H. E. Withite really began the meeting and through his special efforts that day and on to the time Scoville came 58 were added; the rest come during the 18 days. Bro. Scoville was here. The weather was cool, damp and rainy. We had to leave the pavilion and go back to the church, which greatly cut down our attendance. Besides there was other drawbacks to hinder such as changing pastors in the midst of the meeting, yet it was a great victory for the church and God. The converts were the same as came in other meetings. They came from all churches and from the world. Many young men and children only a few men past middle life. A. F. Sanderson of Houston, Texas, has been called to the pastorate of this church to begin August 1st. In the meantime Sumner T. Martin, who has been chosen city evangelist of Chicago, is in charge here, getting the new converts in line and to work. L. W. K.

Geyserville, June 5.—We have had a fine meeting here. The earthquake was a "means of grace," it set people to thinking. Bro. G. W. Brewster of Healdsburg was our evangelist and he is a good one, preaches the truth in love, draws men and women into the kingdom, does not drive them.—E. B. Ware.

CANADA

St. Thomas, Ont., June 5.—One added to the church last Lord's day by statement. James Egbert, Pastor.

GEORGIA

Atlanta, June 3.—At the First Church, H. K. Pendleton, pastor, eight additions last Lord's day and to-day—four by letter and four by confession and baptism. Work on the new church building is progressing favorably. E. E. H.

Conyers, May 27.—May offering for Home Missions to-day amounted to \$21.25, the largest missionary offering we have ever made. E. E. H.

ILLINOIS

Watseka, June 6.—Dinger and Gardner, evangelists, have closed a three weeks' revival with W. S. Gamboe, which resulted in twenty-five baptisms, and twenty added to the congregation otherwise; total 45.

Joliet, June 5.—The First Church doubled its apportionment for Children's day.

Ben N. Mitchell.

Rockford—O. F. Jordan reports two additions at Rockford last Sunday, one by confession. Also four at Freeport Sunday afternoon. The Children's day exercise in the evening resulted in a collection of \$31.33. The church voted to allow the pastor to

attend the summer school of the Disciples' Divinity House at Chicago, filling his pulpit on Sunday.

KANSAS

Mayetta, June 4.—Observed Children's day yesterday at Zeandale, my other point. Only a membership of 58 and the offering was \$15.05. Sunday school only organized about three months. They are fine people.

Nelson Gardner.

KENTUCKY

Owensboro, June 6.—Six hundred and one at Sunday school Sunday at 9:30 o'clock. Children's day observed at 10:45. Offering \$132. One addition.

R. W. Crossfield.

MICHIGAN

Saginaw, June 4.—There were eight confessions last evening and our apportionment for Children's day easily reached. Six hundred people witnessed our splendid program. There was one confession at the morning service and one by letter from another communion—making ten accessions for the day. Four of our members left this morning for Grand Rapids to attend state convention.

J. Murray Taylor.

MISSOURI

Paris, June 6.—The recent revival at Paris, Mo., led by the Brooks Bros., evangelists, closed with 84 accessions; 62 by confession. The music was excellent, under the direction of A. K. Brooks. The preaching by W. T. Brooks was strong, forceful, loyal to the word of God, and courteous to those who differ with us. His pleas for civic righteousness and holiness in the church should result in good.

J. H. Wright.

NEBRASKA

Red Cloud, June 6.—Four additions by baptism during May. Honeywell and Bilhorn, the Chicago evangelists, began union meeting here June 1st.

E. C. Davis.

Valparaiso, June 6.—Three confessions here recently. Will close work here June 10. Good field here for some man.

J. E. Chase.

Omaha, June 5th.—Seven additions to the First Church last Sunday.

S. D. Dutcher.

Bethany, June 6.—Nine confessions and baptisms and one otherwise at the point where we were suffering the last three Sundays. We look for others.

Jas. S. Beem.

NEW YORK

New York City, June 1.—There were three additions by baptism at the Lenox Avenue Church May 27.

OHIO

East Liverpool, June 4.—We had a great day yesterday. Our apportionment was \$55. The offering \$115.89. Every step since Jan. 1 has been a step in advance. We are now looking toward a great evangelistic campaign. A new church building, and a living-link missionary.

E. P. Wise.

OKLAHOMA

Watonga, May 31.—We began our work here one month ago. Have had four accessions to the church during the month of May.

Could not observe Children's day on time, but shall observe it some time during the month of June.

Have organized Y. P. S. C. E. with Miss Leah Hemple, pres., and Mrs. Alle Martz, Cor. Sec.

We have a fine Ladies' Aid Society, Sister Bertha Falkenstein, Pres.

We are now trying to pave the way for a revival meeting, which we hope to be able to enter into at no distant day.

F. Douglas Wharton and Wife.

SOUTH EAST NEBRASKA NOTES

E. D. Price, pastor of the church at Bedford, Ia., stopped off at Beatrice for a brief visit with relatives and friends, on his way home from Kansas, where he had been making commencement addresses.

J. A. Lord, Editor of the Christian Standard, held a successful meeting at Cotner a

short time ago, about forty being added to the church.

R. A. Schell, for a long time pastor of the church at Hebron, Neb., has resigned here and has accepted a call to Hastings, Neb. Hastings will be a much larger field for the operations of this successful pastor.

H. H. Harmon of Columbus, Ind., has accepted a call to the First Church at Lincoln, and will begin work at once. Thus a strong preacher has returned to his native state. His family is now visiting in Beatrice.

Chas. E. Cobbe, who recently took charge of the church at Wymore, is doing a very successful work. He has only been at work there three months and twenty have already been added to the regular services. Keep your eyes on Wymore. Bro. Cobbe is a child of the Beatrice church, and just now we can announce that his brother, Jean Cobbe, has entered the ministry.

H. C. Holmes, pastor at Fairbury, is very busy caring for the increase of his flock. The writer went down to his church a short time ago and addressed the Business Men's Club. The visit was an enjoyable one, as it was not only as far west as the writer had ever been, but he was glad to become acquainted with one of the largest churches in the state.

The church here at Beatrice is building. We are having fine audiences and feel that we are doing good work. There have been 37 added to the church locally since my coming here January 1st, a great many of whom have been conversions.

Chas. Reign Scoville is to hold a meeting for us in 1907. We are anticipating a great meeting with many additions.

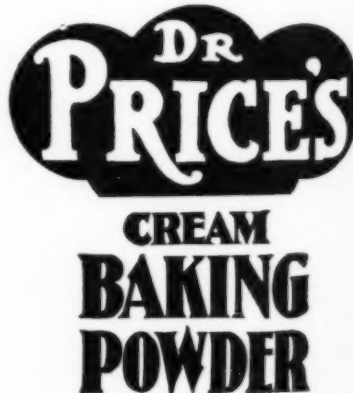
Mrs. Princess Long recently completed a tour of Nebraska towns in concert work. Her last date was at Beatrice, where she greatly delighted, during the evening a house of 400 people. Mrs. Long's work is very different from any evening's entertainment the writer ever heard. Her work enjoys every shade of art, and keeps constantly before the public mind the highest of ideals. Her voice is strong, she articulates well, and makes one feel what she sings. There was a unanimous demand that she come back to the Chautauqua next season. She will always be greeted with a full house at Beatrice.

H. S. Souders of Beatrice begins work at Lanwin next Lord's Day. He has been a faithful member of the church here.

M. B. Baumer is expecting to enter the active ministry again. On account of sickness in his family and the failure of his own health he has been teaching for the past year. These last two mentioned are good men and I presume will be kept busy.

J. E. DAVIS.

Beatrice, Neb.





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June 14, 1906

JOTTINGS FROM GEORGIA.

E. L. Shelmut, of Atlanta, editor of the Southern Evangelist, closed a meeting at Sacramento, Cal., with 31 additions. It is reported as the best meeting ever held by the church in that "hard to move" city.

The Southeastern Orphanage at Baldwin continues to be the object of prayer and liberality upon the part of the southern churches.

The meeting at the Second Christian Church in Augusta was a splendid success, resulting in 55 additions. P. H. Mears of Winder assisted Jno. H. Wood, the minister, and endeavored himself to the whole congregation.

The First Church of Augusta reports three accessions last Lord's day, two by confession and one by letter.

U. B. Langford of Watkinsonville, one of the staunchest supporters of "the cause" in Georgia, has recently suffered a severe stroke of paralysis.

H. King Pendleton of Atlanta dedicated the church at Statham, free of all debt. T. G. Tinkhous, now of Sandersville, has been the efficient minister at that place and leaves it in fine condition for a worthy successor.

W. E. Dougherty has moved to Sylvania from Fitzgerald and preaches for nearby congregations of Rocky Ford, Antioch and Corinth.

J. H. Wood and T. M. Foster begin a protracted meeting at Statham in July. The church at Conyers is taking on new life under the able direction of E. E. Hollingsworth.

William B. Shaw will be open for engagements to do revival work in June and will devote all proceeds from such service to the Southeastern Orphanage at Baldwin.

G. W. Mullins, who is sustained in part by the State Board at Howell's Station, closed a meeting with 28 additions. This is a ripe field and an efficient minister.

Mrs. W. J. Cucke of Atlanta, after almost three years of most faithful service as state secretary of the C. W. B. M., has gone to Kentucky, where Bro. Cucke is at work in the interest of Kentucky missions. Mrs. Cucke leaves a host of friends, who mourn her departure. Kentucky is enriched.

The new church building at Atlanta is well under process of construction; the side walls are up to the second story. This will be one of the best equipped churches in all Atlanta when completed. H. T. C.

SOUTH KENTUCKY CONVENTION.

The South Kentucky Convention was held at Murray, May 21-24, and in many respects was the best convention ever held in south Kentucky. The sessions were devoted to the Christian Woman's Board of Missions, the South Kentucky Missionary Association and to the Bible school work, and every address was full of interest and showed careful preparation. Bro. W. J. Hudspeth, the general evangelist, had a most excellent report, and showed the work of the association to be in a most prosperous condition. Bro. G. H. C. Stoney had every arrangement made for the entertainment of the convention, and though it was the first convention of our people ever held in Murray, the hospitality was of the genuine Kentucky sort.

The Bible school sessions were at the close of the convention, and were attended by a number of Bible school workers in south Kentucky. One of the most interesting features was an account by Bro. R. H. Crossfield of the plans in use at the well organized school in Owensboro. J. W. Ligon gave a timely address on "The Need for Organized Bible School Work." D. F. Stafford, Louisville was the fraternal delegate from the State Convention. Geo. O. McBroom, J. K. Bondurant and Mrs. E. G. Sargent gave short addresses on the best features in their Bible schools.

The report of the Evangelist was read on Wednesday morning, and the suggestions made regarding the better organizing of the work were enthusiastically adopted. The apportionment plan for the raising of funds from the schools, the districting of South Kentucky for the holding of conventions and the election of officers to preside over the Bible school sessions of the conventions were the chief items. The letters apportioning the schools will be sent out soon. J. K. Bondurant, Paducah, was elected president; E. E. Owsley, Owensboro, vice president, and J. W. Hopper, Bardwell, recording secretary.

We give a list of the districts:

18. Owensboro District—Davless, McLean, Hancock, Breckenridge, Meade.

19. Central City District—Muhlenberg, Butler, Ohio, Grayson.

20. Bowling Green District—Todd, Logan, Simpson, Allen, Warren, Edmonson.

21. Henderson District—Henderson, Union, Webster, Hopkins.

22. Hopkinsville District—Crittenden, Lyon, Caldwell, Trigg, Christian.

23. Paducah District—Ballard, Carlisle, Hickman, Fulton, McCracken, Graves, Calhoun, Marshall, Livingston.

ROBT. M. HOPKINS.

KENTUCKY STATE MISSION WORK IN MAY.

Five additions constitute a part of the results of the labors of S. J. Short in Big Sandy Valley.

He asks the Board to help in support of J. L. Hall in that region and recommends him as a man who is capable of doing much good in that great field. It saddens us to say that we can not help in this good work. We are loaded to the limit for 1906.

W. J. Cucke spent a part of the month in the effort to revive the Crab Orchard work and this especially by leading them to rebuild a house of worship. More than two years ago the house was blown down by a cyclone. He succeeded in getting the work started and contract is already made for the brick work. In a short time the house will be rebuilt. He spent part of the month attending a debate at West Liberty. He was challenged while there in a meeting and this resulted in a discussion between Pro. W. H. Book, Columbus, Ind., and Dr. Jacob Ditzler of the Methodist Church. Our people were eminently satisfied with the outcome.

The work of C. M. Summers in Carter county resulted in the dedication of a house of worship, at which Bro. Sumpter of Grayson aided. He goes in a short time to the Big Sandy Valley and will give the greater part of his time to the work in Pikeville, county seat of Pike county. Some meetings will be held in the county.

J. W. Masters went to Harlan county for a meeting and was met at the first service by five Baptist preachers who challenged him for a debate. He immediately accommodated them; debated four days with J. G. Parsons at Wallins Creek. Eight added. J. B. Briney preached for the Bradstown church and there was one added.

Work at Bellevue, Boone county, continued by Edgar C. Riley and is as usual. D. C. McCallum was helped in the Sunday school work at Valley View by R. M. Hopkins. Interest and audiences good.

W. J. Dodge found it difficult to raise money during May on account of home missions. The Jackson house will be ready for dedication June 17th. A good crowd is desired from the Blue Grass at the services in the capital of Breathitt county.

The Jellico work progresses as usual. One addition. House will not be completed until early fall. Interest in work good. Wren J. Grinstead is pushing this important work steadily forward.

G. W. Adkins in Greenup and Bath counties added 11. House at Fullerton is to be built.

There were 13 added at Latonia and interest and attendance great. House too small for the Sunday night audiences. People turned away.

Fifteen additions constitute a part of the results of G. T. Thomason's work. House at South Portsmouth is to be dedicated June 3d by L. L. Carpenter, the veteran church dedicator and victor in hundreds of battles against debts on church buildings.

D. G. Combs was in Rockcastle, Lewis and Madison counties; 38 added. House at Fullerton in part made possible by his efforts. Livingston provided with a preacher and teacher through his efforts.

The work of H. W. Elliott resulted as to collections in the receipt of \$266.90. This with the small balance on hand was about one-half enough with which to meet the expenses of the month. We have started on that down grade that is usual at this time of the year and from which we fondly hoped to escape this year. Brethren of Kentucky, \$3,000 is the least sum that will enable us to make a decent showing at Louisville last of September. We need most urgently every dollar that can be forwarded for the work at once.

H. W. Elliott, Sec.
Sulphur, Ky., May 31, 1906.

BANQUET TO PASTOR AND HIS WIFE.

The official board of the First Christian Church of Philadelphia recently gave a banquet at the Hotel Majestic to the pastor, L. G. Batman, and his wife, as a testimonial of their appreciation of his

zealous service during the last three years. Dr. E. E. Montgomery presided and acted as toastmaster. The toasts were responded to by Samuel Troth, on "Our Guests"; W. T. C. Sanders on "The Influence of the Old Twelfth Street Church Upon the Present Work"; Dr. J. W. West, on "Western Blood and Its Influence Upon Our Eastern Church work"; Mrs. T. D. Ferguson, on "Woman's Work in the Church"; Dr. J. O. Arnold, on "My Travels with the Pastor," and Professor V. B. Brecht on "The Sunday School as the Nursery of the Church."

SECOND REPORT.

Relief Fund of Christian Churches of San Francisco, May 25, 1906.

Previously reported	\$516.31
Christian Church, Postenkill, N. Y.	8.05
First Christian Church, Springfield, Ill.	100.00
West Side Christian Church, Springfield, Ill.	81.22
Chinese Boys, First Christian Church, St. Louis, Mo.	15.00
Richmond Ave. Christian Church, Buffalo, N. Y.	32.00
Broadway Christian Church, Lexington, Ky.	108.50
Central Christian Church, Newport, Ky.	40.00
First Christian Church, Dallas, Tex.	30.09
Christian Century Co.	90.72
First and North Side Christian Churches, Topeka, Kan.	48.52
W. H. Windes, Warner, I. T.	5.00
Asherville Church	65.00
So. California Missionary Society....	291.76
First Christian Church, Los Angeles Magnolia Ave. Christian Church, Los Angeles	158.75
500.00	
Lecture Benefit, Herbert Yeuell, Winston Salem, N. C.	82.00
Band Boys, Metropolitan Christian Church, Chicago, Ill.	37.25
J. S. Butts, Beaumont, Kan.	10.10
W. F. Bruce, Larned, Kan.	10.00
Del Norte Co. High School, Crescent City, Cal.	10.00
Eph Hodges, Paragon, Ind.	10.00
Christian Church, Dillon, Neb.	3.25
Sunday School, First Christian Church, Tacoma, Wash.	36.34
C. E. Society, Hickman's Mill, Mo.	10.00
Church of Christ, Manhattan, Kan.	5.70
Christian Church, Santa Barbara, Cal.	60.84

Total to date (May 25, 1906).....\$3,366.32
HIRAM VAN KIRK,
Financial Secretary.

2230 Dana St., Berkeley, Cal.

The secretary of the Y. M. C. A. at San Francisco and his assistants have been rendered homeless by the great earthquake and fire.

A MATTER OF HEALTH

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DENVER NEWS AND NOTES.

Sunday, June 3d was a great day in the Central Christian Church. Children's Day was observed in a manner that will not soon be forgotten, the offering to foreign missions was \$643.00. This congregation is growing in the grace of giving. Three years ago the offering of this Bible school to the work of world-wide evangelism was \$20.00; two years ago it was \$200.00; one year ago it was \$258.00, and this year \$643.00! The goal, sometime ago, was fixed at \$100.00. The school missed the mark in a good way.

W. Bayard Craig is the pastor of the Central. Almost twenty-five years have passed since Brother Craig first came to Denver. His arrival in "the Queen City of the Plains" will be duly celebrated in a few months. Denver Disciples can never repay him for the work he has done, and is doing—nor can the city of Denver. Those who have known him during all these years declare that he is now, as pastor, doing the best work of his life.

The seventh day of next December William Bayard Craig will have completed sixty years of life. What has become of the ministerial dead line? The Bishop of Denver should have crossed it almost ten years ago! He does not seem to know that there is such a line.

The Denver Ministerial Association at the May meeting honored itself by electing Dr. Craig to the office of president. The first meeting of the association, under his administration, was held yesterday—Monday, June 4th—in the church of which he is the honored pastor. Dr. and Mrs. Craig invited all the ministers and their wives to eat lunch with them in the dining room of the church on the corner of Sixteenth and Lincoln avenues. The invitation was very generally accepted. The rabbi of the Temple Emanuel, Friedman, was present and made the impromptu speech of the occasion. David Utter, pastor of the Unitarian Church, also accepted the invitation and enjoyed the feast, prepared for us by the ladies of the congregation under the direction of the Craigs, with his orthodox brethren. Mr. Utter was once a preacher among the Disciples. He is a grandson of Samuel Rogers of Kentucky, who was a disciple of Barton Stone, in the very beginning of "Our Restoration Movement." This is "the Standard" way of putting it, verbiage and capitals. It is a great sin to write the word disciple with an upper case D, but it is eminently proper and unquestionably "sound" to write the word restoration with a capital "R!" The Rev. David Utter, present pastor of the Unitarian Church in Denver, was in the beginning of his ministry identified with "Our Restoration Movement"; but he became mentally confused, united with the Unitarians and has not moved since. Strange things take place in this world.

John B. Haston has taken the pastorate of the East Side Christian Church. He preached his first sermon, since he accepted the invitation of the church, Lord's day morning, June 3d. He produced a very favorable impression. We feel that in the coming of Brother Haston we have secured a valuable addition to our ministerial force in Denver.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

WANTED—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$800 and \$1,000 due one and two years. 6 per cent interest. Abstract to date. Trust company trustee. Address Y, Christian Century.

Is your church interested in a church organ? It will pay you to get our figures before purchasing. Address us. X, care of The Christian Century.

We handle everything in church supplies, and our prices are right. Let us send you figures on some of the things you need. The Christian Century, Dept. 3.

Why not let us send you our furniture catalogue? We can sell you goods at a saving of 33 1-3 per cent. Address The Christian Century, Dept. D. R.

Our catalogue is sent free. We can save you money on any merchandise you may want to buy. Albaugh Bros., Dover & Co., Marshall Blvd., Chicago.

The annual meeting of the Highlands Christian Church, J. E. Pickett, pastor, was held Friday evening, June 1. This was the fifth anniversary of Brother Pickett's settlement with this congregation. A reception was therefore tendered the pastor and his wife, which proved to be a most enjoyable occasion. Pastor Pickett is bringing things to pass. When he came to his congregation it was overwhelmed by debt. Its house of worship was sold, soon after, under foreclosure proceedings. There is now a comfortable and attractive house of worship, on W. Thirty-fourth avenue and Bryant street, with a debt of only \$2,000. This amount is due the Board of Church Extension. The building is not complete, but it will answer the needs of the community, and the purposes of the church for a number of years. The actual membership of this church is 277. There was a net gain during the last year when the interest of the congregation was concentrated on the building enterprise, of fourteen. The Sunday school enrollment is 200. There are 94 children and young people in the Endeavor societies—Junior and Senior. The Woman's Missionary Society has 29 members and raised, during the year, \$68.70. Eleven topics of the Missionary Tidings are taken. The fifty women in the Ladies' Aid Society raised \$500. The Highlands Church gave last year to missions and other benevolences \$260. The entire amount of money collected and distributed from May 31, 1905, to May 31, 1906, was \$4,305. Since the beginning of the present pastorate 105 persons have been baptized. One more than the present membership has been received since the commencement of Brother Pickett's work. This fact tells of how rapidly the people come and go in Denver. During the last four years this small congregation of earnest men and women has collected and paid out \$13,769. Now remember, that there is not in this church a single person who is even suspected of being rich. While Brother Pickett has been leading this flock and securing these results he has added fifty persons to other churches in the state.

B. B. Tyler.

CAUGHT AT COTNER.

A. J. Hollinsworth reports two additions at Filley. Bible school growing, \$10 from children's day offering.

Chas. Cobbe has had over 20 additions at Wymore during last four months, more than half of which were conversions; \$20 raised for home missions. All departments show encouraging growth.

E. L. Kechley reports that the Table Rock congregation is in a repairing campaign to the extent of \$150 or more.

Ole Neilson preached his initial sermon at the Harris S. H. (Cotner Mission) June 3.

Frank A. Woten reports an offering of \$3 for Foreign Missions from the Nemaha (Dawson) church, with good prospects ahead. He is likely to be called for the remainder of his time to the White Cloud, Kan., church.

Ford Ellis locates with the Arnold church during vacation. At his last visit there he had five baptisms (four young men), one confession and one reclaimed. The church building will be moved and remodeled during the summer.

Ed. Clutter and H. G. Wilkinson exchanged the pulpits of Florence and Havlock, June 3.

John A. Alber reports three baptisms at Liberty and \$6 for Home Missions. Also two by letter added at Pleasant Hill.

Odell raised \$13.65 for benevolences recently. Claire Armstrong preaches for them.

H. M. Johnstone, '06, had three baptisms and four by letter at Brock, also one baptism and two otherwise at Talmage.

C. W. Cooper baptized two at Bauer, June 3. His short meeting at Cimoron, Kan., closed on account of the evangelist's sickness.

Matt Davis has been supplying at North Bend for two months and has had seven additions by letter and statement and one confession. Bible school growing, also the audiences. He is available for meeting at once in Oklahoma, Indian Territory or Arkansas. His address is Bethany, Neb.

E. R. Child reports \$15 for Home Missions from the Burnham (Lincoln Mission) congregation.

B. F. Lively had a baptism at Elk Creek recently. Children's day offering was \$23. At Liberty Ridge the church raised \$3 for Home Missions and \$30 to aid the new congregation at Gilead.

Roy J. Lucas, '06, has closed his work at

Waterloo and desires to locate. His address is Bethany, Neb.

D. M. Sayles reports their apportionment for Home Missions raised at Beaver Crossing and preparation for a meeting with Austin and McVey in September.

Ray Hunt baptized one at Salem recently.

J. G. Olmsted supplied at Virginia for Cleveland Kleihauer, May 27. He desires to assist in meetings this summer as singer. Write him at Bethany.

The Y. M. C. A. delegates to the Lake Geneva conference are C. W. Longman, E. L. Kechley, Claire Armstrong and E. E. Smith.

The above named were all students at Cotner during the year just closed. Total enrollment in the Bible department was 61, of which 15 were student volunteers. Forty-three of the teachers and students have had charge of churches.

The Ministerial Association elected officers as follows: President, Ed. Clutter; vice president, C. A. Robbins; secretary-treasurer, Chas. Cobbe.

Hugh Lomax, '05, Highland, Kan., was a commencement visitor and reports a recent baptism and Home Missions apportionment doubled. Also \$500 worth of improvements to the church building.

S. J. Epler, '05, another visitor from Brooklyn, Iowa, reports three additional Missionary interests growing.

A. A. Adams reports a baptism and two added by letter since the dedication of their new building at Litchfield. He can hold a summer meeting.

J. W. Hilton reports three baptisms and one otherwise since the J. A. Lord meeting.

The writer has had eight additions at Craig since taking the work there, four baptisms, three by statement and one reclaimed, \$7 for Home Missions and memorial address given in the Presbyterian church.

Cotner has had the best year in its history with 340 students enrolled. Plans to erect another building now shaping to begin soon.

O. L. Adams, Cor.

Bethany, Neb.

FOREIGN SOCIETY NOTES.

C. B. Titus and wife will sail in a few days for China. They have been at home on furlough for about a year.

Miss Ella Ewing of Eureka, Ill., has been appointed a missionary to Africa. She will work among the women and children at Bolengi. Miss Ewing is a graduate of Eureka College.

John Lord of Wolfville, N. S., has been appointed to go to the Philippines. He will serve there as an evangelist.

A. E. Cory is visiting churches and conventions. His address is Augusta, Ill. Any churches wishing his services can address him there. One of our preachers who heard the missionary said that he is the liveliest wire he has met for some time. He has a great message.

The Foreign Society needs a male physician for South Tung Chow, China. D. E. Dannenberg and John Johnson and their families are in South Tung Chow. They are a long distance from any physician. There is at this station and about it hundreds of thousands of people in need of medical help.

CHRISTIAN UNIVERSITY ITEMS

Our school year draws to a close. Among our graduates are two ministers. Ray Latsig receives the A. B. degree, while G. E. Bassett receives the A. B. and B. D. These are two splendid young men and I am satisfied that the church will hear from them in the future. Two stronger men in faith have never left this university. The Christian University School of Languages will begin June 14th. It will run six weeks, each class reciting twice per day. F. L. Black and the writer are the principals. Courses in Hebrew, N. T. Greek, German, Latin, French and History are offered. This is a splendid opportunity for a preacher's vacation and at the same time he may continue improving himself. One special feature of the summer work is the course in Hebrew. The writer has studied Hebrew and Semitic languages for four years in the University of Chicago and Wisconsin. One feature of it—

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A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

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Interest to all is the summer campaign for Christ by our ministerial students. Already many meetings have been arranged and we hope as usual to report many conversions by Sept. 1.

The prospects for next fall are very flattering. We offer splendid courses to all who wish an education, but especially do we bid for ministerial students. The opportunities for preaching near here are unlimited. Let all interested write Pres. Carl Johann for the new catalogue and other information if needed.

Rolla G. Sears,

Professor of Old Testament and Literature.
May 26, 1906.

CHANGES OF ADDRESS.

O. E. Palmer from Armour, S. D., to Napa, Cal.

H. S. Gilliam from Hastings, Neb., to Oklahoma City, Okla. Ter.

D. W. Moore from Springfield, Mo., to Pueblo, Col.

S. M. Perkins from Villisca to Albia, Iowa.

W. L. Stine from Fremont to Brunswick, Ohio.

V. W. Blair from New Haven, Conn., to Greenfield, Ind.

J. H. Gilliland, from 505 E. Grove St., to 1110 E. Jefferson St., Bloomington, Ill.

The Foreign Society has sent out a boat to Bolengi, Africa. The name of this boat is the "C. E. Messenger." This boat will be a great convenience to the missionaries. It will enable them to go up and down the river and along its affluents more speedily and more comfortably than heretofore.

IN MEMORIAM

JOHN W. SMITH.

The death of John W. Smith was a great surprise to his many friends in Chicago and elsewhere. He passed away at his home in Auburn Park after the briefest possible illness on the evening of Friday, May 5. The funeral was held at the house on Sunday afternoon, services being conducted by E. S. Ames and H. L. Willett. Mr. Smith was professor of Equity Pleading and Practice and the law of private corporations in the Illinois College of Law. He was born near Decatur, Illinois, in 1843. His parents were pioneers in this state, coming here in 1827. He entered the law department of the University of Albany and graduated therefrom in 1866. Returning to Illinois he began the practice of his profession at Decatur, Illinois, but removed to Chicago in 1877. He was one of the best known legal writers in the west, his works including books on the law of receivership, equitable remedies of creditors, mortgage foreclosures, modern law of municipal corporations. Professor Smith was one of the original faculty members of the Illinois College of Law and was continuously identified with it since its organization in 1897.

Though never formally connected with the Christian Church, he was active in his services to it. For many years he taught a Sunday school class at the Central, where Mrs. Smith at that time held her membership. He was a Biblical student of wide research, and left many valuable notes and comments upon the Bible, Hebrew history and oriental religion. He was keenly interested in the welfare of the church, of which his wife and son are members. A man of quiet domestic tastes, he still had a wide circle of friends and admirers in his profession.

San Francisco

Immediate gifts of money are needed to reestablish the work in this great city, so terrible stricken. Our cause has suffered unspeakable injury. We must rush to the rescue. Money is needed — large gifts and small. Remit at once to

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Next session opens Sept. 12, 1906.

Lexington, Ky.

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We show in this ad only two of the many beautiful styles illustrated in our Spring and Summer catalogue for 1906. We buy and sell our goods so the most fastidious buyers need have no hesitancy in selecting our unexcelled waists or suits. Do not hesitate to write us about a garment. We are always glad to give you full particulars. Many styles of waists and suits came in too late to get in our catalogue, but we invite you to ask for anything you do not find listed, and you will find us prompt in our reply and just as prompt in our deliveries.

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Telephone 4620 Harrison

BETHANY ASSEMBLY.

The National Chautauqua of the Christian Church—Jubilee Year.

The year 1906 will be a most memorable one in the history of Bethany Assembly. This Chautauqua is the child of the Christian Church. It was organized at the largest state convention that the church, up till that time, had ever held in Indiana. It is now twenty-three years old.

From the beginning of its history it has been burdened with a large debt, that necessitated the payment of large sums of money for interest. Yet it has steadily grown in favor with the brethren, not only in Indiana, but of the whole country.

Within the past few years it has enjoyed a very large measure of genuine prosperity.

During the past year people were present from twenty-three different states and the king's dominions. Its conventions and all of its exercises were one continued series of successes. This year we pay the last dollar of the assembly's indebtedness. It is our great Jubilee year, and will be celebrated with great joy by the entire brotherhood of Disciples everywhere.

In honor of the great event a large amount of improvements will be put on the grounds, and a program made up of some of the most distinguished lecturers and entertainers on the American platform will furnish instruction and entertainment such as has never before been presented to our patrons.

Tuesday, August 7th, will be the great jubilee day. Exercises appropriate to such an occasion will be provided, and the old mortgage that has annoyed us so long will be burned and its ashes deposited in the waters of Bethany's beautiful lake.

Brethren remember the school for pastors and evangelists, and the Ministerial Association school. Also that the state Sunday school, C. W. B. M., Christian Endeavor, and Ministerial Association conventions will be held during the assembly.

For cottages, tents, etc., write to Samuel Harris, Superintendent of Grounds, Franklin, Indiana.

For all other information write to L. L. Carpenter, President, Wabash, Indiana.

For rest, recreation, innocent amusements and instruction; for great sermons, great lectures, great schools of methods, great conventions, great entertainments, and for a most delightful outing, Bethany Assembly is the ideal place.

Take your summer outing there. Begin now to make your arrangements to attend. Assembly opens July 19th, closes August 13th.

L. L. Carpenter, President.
Wabash, Indiana.

CALENDAR, BETHANY ASSEMBLY, SEASON 1906.

July 19, opening day; July 20, Soldiers' day; July 21, Children's day; July 22, Assembly day; July 23, Temperance day; July 24, State Sunday School Convention; July 25, State Sunday School Convention; July 26, C. W. B. M. Convention; July 27, C. W. B. M. Convention; July 28, Law Enforcement day; July 29, Assembly day; July 30, State Ministerial Association; July 31, State Ministerial Association; Aug. 1, State Ministerial Association; Aug. 2, School of Evangelists; Aug. 3, School of Evangelists; Aug. 4, School of Evangelists; Aug. 5, Assembly day; Aug. 6, Butler College day; Aug. 7, School for Pastors; Aug. 7, Bethany Jubilee and mortgage burning; Aug. 8, School for Pastors; Aug. 9, Y. P. S. C. E. Convention; Aug. 10, Y. P. S. C. E. Convention; Aug. 11, Y. P. S. C. E. Convention; Aug. 12, Assembly day; Aug. 13, closing day.

The above calendar may possibly be changed in one or two particulars, but we think not.

The Ministerial Association will open its sessions on Monday, July 30th, at 2 o'clock p. m., and close on Wednesday, Aug. 1, at noon.

The School for Evangelists will open on Wednesday, Aug. 1st, at 2 p. m., and close on Saturday noon.

The Bethany Jubilee and mortgage

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The Missouri Pacific Ry. and Iron Mountain Route will sell round trip tickets to points in Texas and Louisiana for \$20.00 from St. Louis and \$25.00 from Chicago on the first and third Tuesday of each month, proportional low rate will apply from other points; also one fare plus \$2.00 to points in Indian Territory, Arkansas and Missouri and \$25.00 from Chicago to Pueblo, Colorado Springs and Denver with limit of twenty-one days except to points in Louisiana, Arkansas, Texas and Indian Territory which are limited to thirty days, stop-overs going and returning.

Mexico: Less than one fare on the first and third Tuesday. On certain dates, one fare, long limit, stop-overs going and returning.

California: One fare for the round trip on certain dates.

Hot Springs, Ark.: Commencing June 1st to Sept. 30th, one fare, plus \$2.00, good thirty days on sale daily.

Remember the Missouri Pacific Ry. and Iron Mountain Route reaches the principal points in the above named states without change of cars.

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Since the discovery of the now famous Springs thousands have received benefits from the healing waters, and have gone away eloquent testimonials of their curative properties.

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burning will be on Tuesday, Aug. 7th, at 2 p. m.

It is intended to make it the greatest day in the history of "dear old Bethany."

The program will be by far the best one Bethany has ever presented. Full announcements will be made soon.

L. L. Carpenter,
Wabash, Ind. President.

THE PRAYER MEETING.

(Continued from page 541.)

worker's ecclesiastical standing but to the service he is rendering.

The narrowness of dogma hinders the progress of the truth. The important place occupied by faith in the teaching of Jesus and his apostles has been taken by some theologians as a warrant for the assumption that the church's interpretation of the Bible must be accepted by all who would be saved. The Athanasian creed begins: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is thus." Then follows a statement of the faith as the ancient theologians interpreted it. We do not have to accept this creed in order to be saved. Nor do we have to accept what the modern theologian says about the faith. If he says something that commends itself to our judgment, we may find him a helper of our faith. If his theories help us in no way to understand the problems of life, we ought to reject them. This being true, we have no reason for withholding our sympathy from a man of Christian character on the ground that his creed is defective. Of course it is important what we believe. We are saved by faith. No one denies this when faith is taken out of the realm of dogmatic theology and considered in its relation to life. We need more faith. He is a benefactor of mankind who increases faith in the heart of the humblest man. But let us not for this reason become narrow in our judgment of others. If we meet a true man, let us give him our hand for any worthy work in which he may engage, and let us make no apologies for our sympathy for one whose creed is not altogether to our liking.

FINE REPORTS OF CHILDREN'S DAY.

East Liverpool, O., \$115.89.
East End Sunday school, Pittsburg, Pa., \$250.
The Sunday school at Lizton, Ind., more than doubled its apportionment. They will support a native evangelist.
Wabash, Ind., \$46.24.
North Yakima, Wash., \$100.
Monte Vista, Colo., more than doubled its apportionment.
Big Flat, Ark., apportioned \$5, sent \$13.50.
W. E. Pierce, of Cameron, W. Va., reports \$170, \$60 more than last year.
Hindsboro, Ill., exceeded their apportionment.
Collinwood, O., apportioned \$65, raised \$74.31.
Youngstown, Central, \$250, exceeding their apportionment.
Farmington, Mo., more than raised their apportionment.
Latonia, Ky., \$17.
Ann Arbor, Mich., \$25.
Gifford, O., apportioned \$10, sent \$26.
The Smyrna Sunday school, near Matkins, Mo., apportioned \$5, raised \$19.
Palmyra, Ill., reports splendid Children's day and an excellent offering, exceeding apportionment.
Central Sunday school, Denver, Colo., more than raised its apportionment of \$125.
College Park, Ga., doubled its apportionment.
Boston, Ky., more than apportionment.
Fourth Sunday school, Indianapolis, Ind., \$147.
Glenmont, O., exceeds apportionment.
Maria Creek, Ind., Sunday school raised \$72.80.
Parkland Sunday school, Louisville, \$40.
The Sunday school at Mountain View, Tenn., apportioned \$5, raised \$42.53. This is a splendid record.
Sunday school at Arnold, Neb., apportioned \$5, raised \$17.25.
Nickerson, Kan., apportioned \$5, raised \$16.91.
The Sunday school at Eastonville, Colo., more than doubled its apportionment.

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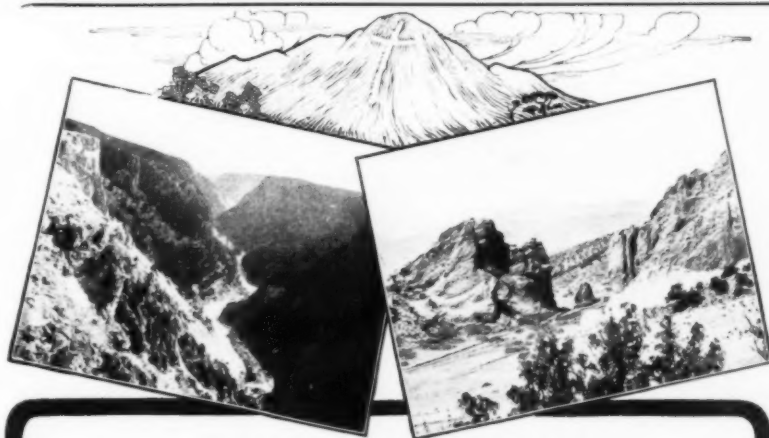
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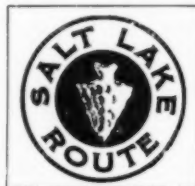
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You may visit Southern California.

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